

THE  
NEW BIRTH:  
OR,  
BIRTH FROM ABOVE.

Presented in Foure Sermons in *Margarets*  
*Westminster*, December, 25, <sup>1653</sup> and Janu-  
ary, 15. <sup>1654</sup> 1653. and June 11. 1654.

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By EDVVARD THARPE, Minister of the Word  
at *Street* in *Somersetshire*.

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*Ideo Filius Dei factus est homo, ut homines faceret.*

*Non nascimur, sed renascimur Christiani.*

2 COR. 5. 17.

*If any man be in Christ, he is a new Creature.*

JOHN 3. 3.

*Verily, verily, I say unto you, except a man be born from above,*  
*cannot see the Kingdome of God.*

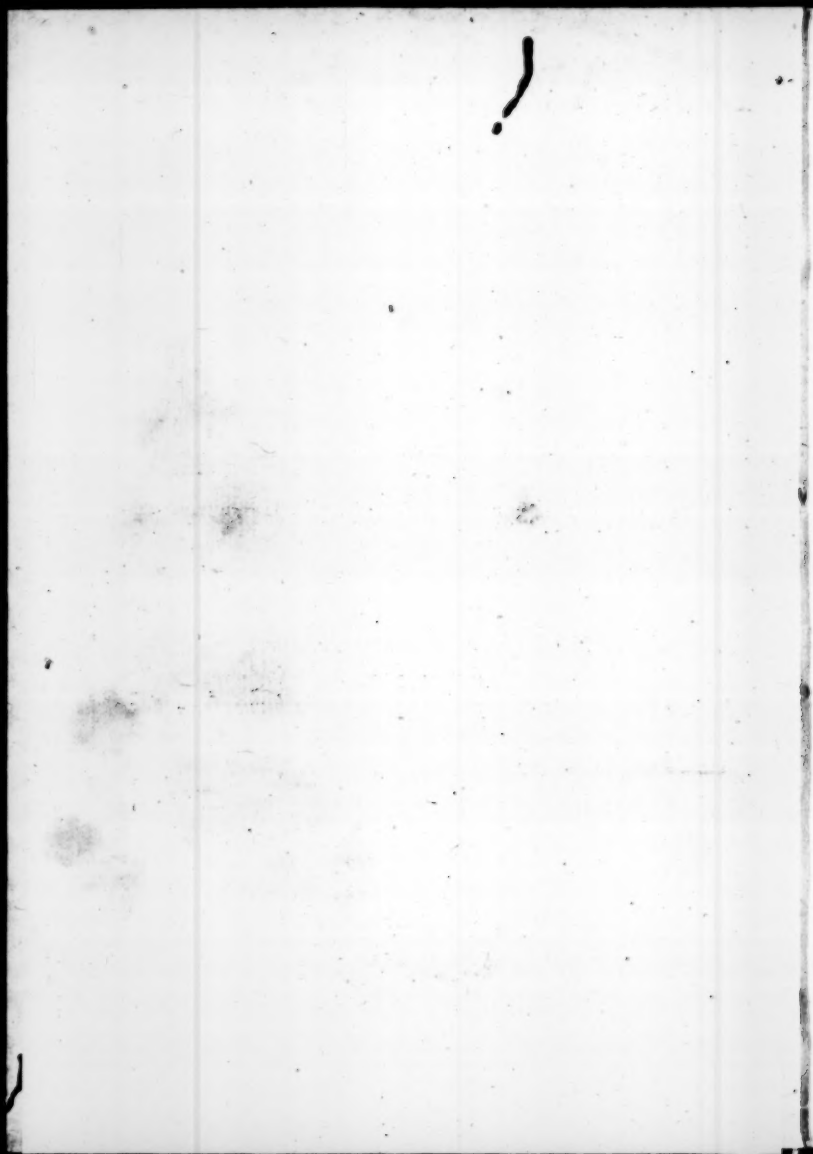
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LONDON,  
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TO HIS HIGHNESSE,  
*OLIVER*, Lord Protector of  
*England, Scotland, and Ireland*, and the  
Dominions thereunto belonging.

MY LORD,



Ot long since attending upon your High-  
nesse and the sick bed of your Deare  
and Noble Mother (who hath lived to  
see you as high in the world as ever you  
were in her tender & careful thoughts)  
with a Heart and a Tongue full of duty  
and thankfulness; as for your first favours in my chid-  
hood, wherein I tasted deeply of your goodnesse, for  
your last timely favour now in my Age, wherein I tast-  
ed in part of your goodnesse and greatnesse together.  
And taking a solemne and submissive leave of your  
Highnesse, I entred into some serious consideration (be-  
ing thereunto moved by your free, noble, and benevo-  
lent expressions (which indeed my Lord did silently  
command me to speak again) how I might expresse to  
your Highnesse, and manifest to the world some appa-  
rent testimony, as of my gratitude to you, (now sitting  
at the sterne) so of my improvement under you in the  
Univerſity: And therefore immediately after my de-  
parture from you (in *December* last) my pains being de-  
sired in *Margarets Westm.* and willingly and readily  
accepted, and as well approved as accepted by some  
worthy and judicious Auditors, I was seriously impor-

*The Epistle Dedicatory.*

tuned and solicited for the Notes: Which opportunity, with some difficulty I waved, fearing if communicated they might steale to the Presse, and so being but mean and inconsiderable in themselves, unworthy of such account, being likewise imperfect and unperfused, they might by the hasty printing of them be made worse: And being perswaded, that your Lordship might heare something of them, I am bold, most Noble Lord, having viewed and digested them, (between hope & fear) *Humilima cordis & corporis inclinatione*, to dedicate them to your Highnesse, and to set them forth in your Lordships name.

2. It was by your Lordships means, or your much honoured Mothers, (my worthy and noble Friend and Lady) that I was ever made capable of any Church-promotion, or entred into this sacred and holy Function, being sent by her & your most worthy Father (that well deserving and esteemed Patriot, long since with the Lord) to wait upon your Highnesse in *Cambridge*; where and at whose feet I did imbibe such principles, as have in a meane and moderate way inabled me to carry some of that light which shone gloriously there, and in some splendour in *Sidney Sussex* Colledge, where your Highnesse was a Fellow-Commoner and Student (under a godly, learned, and reverend Master) into the world. So that next to God, I owe my selfe, (and the best of my selfe, my Labours unto you (my Lord) *Ingenuum est fateri per quos profecimus*, and I am in very good hope your Highnesse will please to taste of the fruit of that tree which was of your owne planting, (though the fruit be not so exquisite and pleasant as that which had a warmer and longer influence) and not suffer it to wither, or be pull'd up by the roots.

3. They



*The Epistle Dedicatory.*

3. They were framed under your Highnesse protection, and therefore by another right they justly claime your tuition; and if there be any good at all in them, it is to be ascribed (next unto Him who is the Giver of every good and perfect gift) to your Highnesse goodness, which procured me those quiet, peaceable, and silent houres, in the which they were composed.

Such therefore as these rude Meditations are, I most humbly present and dedicate to your Highness, earnestly beseeching you to credit them & me with your gracious favour and benevolent aspect, under whose countenance they will certainly finde easie acceptance, and may doe some good abroad.

Thus with my fervent, frequent, and constant prayers for your Highnesse, that you may doe as you doe, (and have promised to doe) make it your work to honour him who hath so highly advanced you, and abundantly satisfie the expectations of many thousands of people, especially ours of the Clergy, whose eyes are upon you for good, our calling being once honourable, (and so we hope by your meanes it may be againe) and we may live to see *Trajan's* dayes, in whose time they say a good man never wanted, nor a learned man beg'd: (For surely they will honour Learning, whose actions require and deserve a learned pen) though it be now abased and abused by many ignorants, faring herein like the Master of the calling, who in such eyes had neither forme nor beauty. It was a *Feroboam* my Lord) you know that made Priests of the lowest of the people, (which makes him carry that infamous brand and tra in nineteene times after him in Scripture) *Feroboam the son of Nebat, &c.* by committing and imposing the trust of Gods sacred Oracles into such uncleane and unholy hands,

*The Epistle Dedicatory.*


hands, and now the lowest of the people make themselves Priests; This brasse coyne, *as Ignatius* calls them, bearing their owne stampe and impression. And it is not unknowne to your Highnesse, that the despising of the Ephod was the rot of *Sauls* Kingdome: That Israel was without God, when it was without a Priest to teach: That faithfull Pastours and teachers are the guard, the safe-guard, the life-guard of a Church and State, confessed so by a King, and enemy to Sion: That it was great *Constantine's* word to his Clergy, *Adjuvate me precibus, ego vos gladio*; Help me with your prayers, I will help you with my power. That pious and devout Lord in this Land and Common-wealth, accounted the prayers of faithful Ministers the walls of his house.

Let it be the shame, and indelible blot of the Romish Synagogue, the Malignant Church, to have Golden Chalicees and Wooden Priests, Mendicant and begging Priests, or their Priests beggars. It is the honour and dignity of a Christian Magistracy & Common-wealth, when and where they that labour in the Word & Doctrine, are accounted worthy of double honour, and have both countenance and maintenance, regard and reward. I most humbly kisse your hand, (for an Epistle, as *Seneca* saith, should not fill the hand) craving pardon for my prolixity & presumption, which I hope, good my Lord, having had some early experience of your Highnesse candour and condescension you will easily grant, accounting it my great happinesse that ever I had any dependance upon you, and my honour and credit to have been, and to be,

(My Lord)

Your most humble Oratour, and at  
your Highnesse command and service,

Edward Tharpe.



# TO THE READER.

Courteous Reader,



May be by some wondred at, for sending such rude and unpolished lines to the Presse, which even groanes under the burden of multitude of bookes; of the greater part whereof we may say with Socrates, The Paper is more worth than the matter: For there are scarce any that Preach that Print not, insomuch as the Presse may say to the Pulpit in the words of Esau to his brother, Keep that thou hast, I have enough my brother. And secondly, it may be objected, that I make too much use of other mens sentences and sense, and so seeme to boast in other mens lines made ready to my hands: To whom I answer no otherwise, than As the Spiders fine web is never the better, (it may be the sooner swept away) because it is spun out of her owne bowels; So the Bees honey is never the lesse (it may be the more) sweet, because it is extracted and gathered out of many flowers. Thiraly, I hope the subject will make an easie way for the acceptance, treating of a through change and reformation. And it is to be hoped and desired, nay expected, that amongst so many changes and mutations which have been abroad in the great world, Man himselfe, that little world, will not still remaine quite unchanged. For where Gods judgements are out in the world, the Prophet gives it as granted Gods people will learne righteousness. Again, howsoever art may move affection, it is the plain Word in the evidence and power thereof which must remove corruption. Fourthly, I could adde, they were preached

## To the Reader.

preached in a very populous, orthodox, and judicious Auditory, and desired earnestly of me, of judgment and note, of worth and parts, whose respects I have rather satisfied in the printing of them, than mine owne desires. Besides, I have not read any that have so fully treated or discoursed of this materiall and necessary subject; and therefore I request every Reader in the words of Ilocrates to Nicocles, *Aut hīscē prāceptis utere, aut tu ipse inveni meliora*: Either make use of these wholesome Doctrines and Exhortations with me, or else publish better thy selfe; if thou art able to publish better in the future, yet it will profit thee to make use of these for the present. I am bold therefore for the reasons aforesaid to send that to the eye which was at first presented to the eare; hoping that some way or other they may get to the heart, and with Naamans poore servants send some to that Jordan which may cure them of their native leprosie. Which that these distracted Meditations may help to do, I leave and commend thee in my prayers and devotions to God, and to the word of his grace, which, &c. Act. 19. 32. So prayes,

Thy servant in Jesus Christ,

EDWARD THARPE.

HORAT.

— *Si quid novisti rectius istis,  
Candidus imperti: si non, his utere mecum.*

Reader, if better things be knowne to thee,  
Impart them, or make use of these with me.



THE  
HEAVENLY BIRTH:  
OR,  
BIRTH from ABOVE.

JAM. I. 18.

*Of his own Will begat he us by the Word of truth, that we should be a kind of first fruits of his creatures.*



His General Epistle of St. James so called, not because it is more general, or authentick than other of the Epistles (all being of equal authority and holiness) but in regard of the dedication (it being directed and dedicated to the twelve dispersed Tribes, *ver. 1.*) is full of very usefull, and practicall doctrine, especially this first Chapter; which treates of divers Graces and Virtues, and presses many heavenly precepts.

1. It perswades to comfort in afflictions, nay even to joy in tribulation, and that by a sweet, loving, and insinuating compellation (*My brethren:*) James was the Brother of our Lord, and for his virtues and holiness called, *James the just*: yet out of Apostolical kindness and humility, that his exhortations might be the more prevalent and perswasive, being seasoned with meekness and love he calls them *Brethren*; *My brethren count it all joy when you fall into divers temptations.* That is, esteem it matter of chief joy and exultation to tread in their Masters steps: *Rejoyce, and be glad; for, &c.* This lesson Paul and Sylas learnt out of the School of the Cross, who went away rejoycing that they were counted worthy &c. The birds of Paradise sing sweetest in a cage, knowing that to them it is given (as a great blessing) not onely to beleeve, but to suffer for Christs sake; and that through many tribulations we must enter into the kingdom of God. The more we suffer, the liker Christ;

Ver. 2.

Mat. 5. 12.

Acts 5. 41.

Philip. 1. 29.

B

and

and the longer, the greater will be our reward.

Secondly : In the two next verses it exhorts to Faith and Patience, the two Legs of Christianity, the two supporters under the cross ; the onely cordials in heavy and calamitous times ( such as those were. ) For Faith beleeves the promises, and Patience attends and waits for the accomplishment ; and indeed, as the Apostle saith, *We have need of patience*, that when we have done the will of God, ( in doing whereof we shall find great opposition ) wee may receive the promise. Faith holds up a Christians head, but Patience and Perseverance crowns it : He that beleeves makes not hast ; for he knows that in good time *he shall reap, if he faint not. Knowing that the tryall of your faith, &c.* And *let patience have her perfect work.*

The nature of Afflictions is, they are probations and tryals. The effect of them, they work Patience, they bring the quiet fruit of righteousness to them that are exercised therein.

The finest Gold is put into the hottest furnace ; witness the three children : *Peter's* faith was tryed by Sathans winnowing, and *Paul's* by his buffeting ; but Christs prayer was sufficient for the one, and his grace for the other : And the Son of God walks with his children even in the hottest fire, and restrains the heat and flames. Therefore whatsoever our sufferings are, we ought to kiss Gods rod, and to embrace his chastisements upon our knees ; like the Camel, to take our load stooping, and not to make those afflictions which are bitter enough of themselves, to be far more bitter by our impatience.

3. In the 5, 6, 7, and 8 verses the Apostle directs us how we should direct our prayers to God, that we may speed in our suits, and not be sent empty away. *If any man want wisdom*, that is, the wisdom to behave himself quietly and Christianly under Gods correcting hand ( which requires great wisdom and prudence : A Christian being so much a Christian as he is in temptations and tryals ) *let him ask of God, who gives to all men liberally, and upbraids not, &c.* But let him look to the manner of his asking which God regards more then the matter, looking not so much at the thing, and duty done, as at the mind and affection with which it is done : regarding not so much *quam bonum* as *quam bene* ; looking more at the heart then the hand:

*My son give me thy heart. Let him ask in faith nothing wavering.* They must be confident in their petitions, the heart must be firmly settled upon Gods promises without any doubting or wavering: For the true, and effectuall prayer is the prayer of Faith: *Whatsoever ye ask in prayer believe and you shall receive it.* This was that made those Jews prayers miscarry, they were unmannerly and sensuall: *Ye ask, and receive not, because ye ask amiss, that ye might spend it upon your lusts.* Mat. 15. 18  
James 4. 4.

4. In the 9th verse it teacheth the man of low degree how to carry himself under the burden of his poverty and want, so as to have an eye to his exaltation; *Let the brother of low degree rejoice that he is exalted.* Bless God with *Job* as well when he takes away, as when he gives. Gods own dear children are often placed in the lowest formes: but here is their comfort, men may be base and low, in a mean, and despicable condition in the eye of the world, and yet be high in Gods account; who looks not as man looks, man at the habit, God at the heart. Though he be *pauper*, *spe dives*, a poor Christian may be a rich Saint: Rich in inward, and spiritual endowments and qualifications, which alone God values. And many times a man hath most of these riches, when he hath least of the others; *Peter* had no silver nor gold, but he had that power from above to cure the cripple which silver and gold could not doe. And God (as *James* saith) *hath chosen the poor of the world rich in faith, and heirs of his kingdom.* Nay, he must be poor in spirit who expects that kingdom. A poor man may be (nay often is) heir to a heavenly kingdom: If he be as poor in spirit as he is in purse. James 2. 5.  
Mat. 5. 3.

5. It teacheth a man of high degree, a rich man how to carry himself upon his mountain and not to think with *Babylon* never to be moved or shaken, but in his greatest height and altitude to think and fear he may be brought down: But *let the rich rejoice that he is brought low, or made low, because as the flower of the grass he shall pass away: For the sun no sooner riseth with a burning heat but it withereth the grass, and the flower thereof falleth, and the grace and fashion thereof perisheth; so also shall, &c.* In which two verses we see that all humane things stand upon two lame legs, Incertainty, and Insufficiency, or unsatisfaction. Ver. 10. 14.

They are uncertain to continue, and insufficient to content: Their eye is not satisfied with seeing, nor the ear with hearing. Again, he that loveth silver shall not be satisfied with silver: They are uncertain too; trust not in uncertain riches but in the living God; and if riches increase set not your hearts upon them. How doth St. James in those two verses shadow out the uncertain and frail condition of all worldly lustre? Even Scepters and Diadems have their periods, and the greatest Preferments, and Honours upon earth their appointed dates, Empires and Crowns have their mutations and alterations, their trepidations and terminations, and like other inferiour bodies their growth, declining and expiring. Two deadly enemies doe alwaies attend all earthly Crowns, Death, and Disturbance; the one uncrowns the head, or, the other un-heads the crown. There is nothing permanent, nothing sure or certain under the Sun, nor will be in this wayning, and waxing Moon, until with the true faithfull sonnes of our Mother ( the Church ) we have this Moon, this world under our feet, and be cloathed with that Sun of righteousness which never sets, and crowned with that Crown which Christ the just Judge shall set upon the head of them which fight his battails, and follow the doctrine of the twelve Apostles ( which do indeed imbellish that Crown.) Let not the rich therefore grieve or pine that they are brought low, because as the flower of the grasse they shall pass away, so easily, and so surely. The lownesse of mans mould should therefore take down the highnesse of his mind; and the consideration of his frail and fading estate, be a strong motive to humility and lowlynesse: Neither beauty, nor honour, nor riches, nor pomp, nor power, nor any outward splendour and lustre, should, or doe elate a true and wel-grounded Christian, but seriously pondering the vain, frail, and fading condition of all these, he will withdraw his heart from an high esteeme of all excellencies and greatness; live in a constant, and continuall expectation of, and preparation for a change.

Note this wel I pray you you who pride your selves in earthly honours, beauries and worldly braveries: All flesh is grasse, and the glory, the goodness, the beauty, and comeliness as the flower of the grasse. The flower is the beauty of the grasse, and  
beauty

cclef. 2. 8.

evel. 12. 1, 2.



Note.

beauty and favour are the flowers of the flesh, but both fade and wither. All flesh is so; the fairest, the comeliest, the love-liest, the highest, and strongest, the honourablest: It is not only grass which continueth longest, but as the beauty and flower of the grass which fades soonest; for the grass often stands and remains when the flowers are cropt and withered. And it is worth your noting too, to bring you unto the love and longing after another birrh, which my Text treats of, How soon the flower fades, withers, and miscarries. The hand crops it, or the worm eats it, or the sun scorcheth it, or the wind blasteth it, or the frost pincheth it, or else those timely and early blossoms fall off of themselves, as *May* flowers. How soon I pray you do all earthly beauties and honours like flowers fade and wither? Even as soon almost as they are displayed; they do but open and shew themselves, and are gone and vanished; just like *Jenab's* Gourd, doth come up in an night, and withered in a day: The Sun doth but shine. as the Apostle saith, with a scorching heat, and they wither; they, and their riches, and honour, and excellency, and power, passe, and are gone, and that with as easie a turn, and motion of providence as the flower fades. All is vanity, and it were well if men felt not the other, vexation of spirit. This was excellently, and elegantly figured, and shadowed in *Nebuchadnezzar's* Image, *Dan. 2.* which had a head of fine gold, and breast and arms of silver, thighs of brass, and legs of iron, but his feet were of dust and clay. The highest, the mightiest, the noblest, the strongest, let them carry their heads never so high with *Babel* (the hammer of the world) build their nests in the clouds, or higher amongst the stars, and (in vain confidence) boast with her, *I sit as a Queen and shall never be moved*, yet they goe all upon feet of dirt and clay, which will quickly fail them, and lay their honour in the dust: Though they have golden beginnings, and prosperous, and succesfull proceedings, long, and strong continuance, yet these great bodies are mortall too, they goe the same way as small ones doe, onely they make a greater noise in their rise and fall: They have their beginning and ending, their infancy, youth and age, as those great Monarchies had prefigured in that great Image: For God sets them their bounds, as he doth to the sea, which they cannot pass

*Dan. 2. 30, 33*

and saith to them (as to that) Hitherto shalt thou come, and no further, here will I stop thy proud waves: But in this new Birth, this Birth from above, of which my Text treats, we are begotten from above by a Father to an Inheritance immortall, and undefiled, which fades not away, and to a Kingdom which cannot be shaken, as all worldly Kingdomes are.

cr. 12.

6. In the 12. verse the Apostle shews the happy and blessed condition of affliction patiently born, they terminate, and end in happiness: In much sufferance is ease, and the Cross leads to the Crown: Affliction and Blessedness do often meet in the same person; an afflicted man is a blessed man, if he despise not the chastening and correction of the Lord, but patiently, and willingly welcome it, with the words of *Jerem.* *It is my sorrow, and I will bear it. Blessed is the man &c.*

cv

The 13, 14, 15, 16 verses set forth unto us the true Father of a false child: The child is sin; the father, with some, is in some controversie: For as notorious, and common Scoundrels doe some times lay their Bastards at the Church door, so there are some prophane, and Atheistical persons which lay their sin and iniquity at heaven gates, and would make God the author of sin: Which the Apostle takes away in the four former mentioned verses: *Let no man when he is tempted, say, I am tempted of God; for God tempts no man to evil, neither is tempted: But every man is tempted, &c.*

al. 133.

God is no wayes to be thought the Parent of such a base brat: For as *Fulgentius*, surely *Deus non potest esse illius author cuius est ultor*; God cannot be the author of that which he is the revenger. To make a hell, and to cast into that hell, stands not with the Nature, Wisdom, and Mercy of God: This false, and erroneous opinion the Apostle takes away in the 16 verse; *Erre not dear brethren.* We should be dear to one another, though divided; *Dear, and Brethren* in affection, though divided in opinion: For, *It is a good and joyfull thing for, &c.* But howsoever you erre in other things, let not this damnable error so far possess you, as to make God the author of sin. Mistake not so far as to say, Because God concurs in sin, the action of sin, he hath any hand in the evill of it: Nor say, If God would not have me sin, why doth he not hinder me? The action indeed is Gods,

Gods, because in him we live, move, and have our being: But the evil of the action that is Satbans, and our own. The devill is the father, and sin his own, no other mother then our own lusts. Indeed nothing is so truly ours as our sin, which is evident enough by our cockering of it, and our indulgence over it, and by our lothness to part with it: we dandle it, and hug it, and feed and foster it, and cry with the Harlot, *Ne dividatur*, Let it not be divided, let that live though said she, although it be an eye-sore to God, and a plague-sore to the soul; and if we not kill sin in us, then sin in us will kill us: Yet many men will part from their souls rather than their sin. How comes it else to pass, that Hell hath so many souls, if their sin was not dearer to them than their souls?

Man is the active author, God the permitter, and sufferer of sin: God sustains the motion of the will, man he defiles, and pollutes the act of willing: God conforms and agrees to the action, men to the pravity and deformity of the action. As darknesse necessarily follows when the Sun withdraws his light, and yet the Sun is not the cause of the darknesse, but the absence of the light; so when God withdraws his grace sin follows, but not as an effect, the cause, but as a consequent to the Antecedent: Therefore, *erre not my dear brethren*; God is so far from being the author of sin, that he is the fountain and originall of all graces and virtues. Verse 17. *Every good &c. Nostra bona sunt Dei dona*; Our goods are from his goodness; they are the enumerations and rayes of that *Sun of Righteousness*. Then comes in the Text; for from whence doth every good and perfect gift proceed, but from the *Eudoxia*, the good will and pleasure of God, which is the fountain and original of all Graces and goodness?

This is the Inference, and Coherence of the words; wherein if I have been too tedious, and intrenched upon your patience: If I have made too long and large an entry or porch to so small a house, pardon my boldness my intent was to bring in my Text in order and method. Let us now look into that house we all desire to be of; and in.

Of his own will he began us with the word of truth, that we should be as the first fruits of his creatures. With reflection therefore

fore of your eyes to the 5<sup>th</sup> verse, which is more remote, especially to the 17<sup>th</sup> verse, which is more near, and to which indeed the words of my Text have relation : Consider, I pray you, that of all those gifts and graces which God of his free love hath given to the children of men ; of all those evidences and testimonies of Gods good will and pleasure, of all those divine expressions of his goodness and mercy, this of our New Birth, or Birth from above is the greatest, and chiefest. Of our Regeneration I say again, or second Birth : For man in his first birth, *Man born of a woman hath but a short time to live, and is full of miserie.* His life (poor man) is not short and sweet, but short and sharp : though he hath want of daies, yet he hath store of miseries. And miserable he is, not onely in regard of the calamities and sorrows he is born to, but in regard of the sin, and iniquity he is born in : For being first *ab immundo conceptus semine*, born of unclean seed, and nursed in a sinfull womb, *ubi prius incipit macula quam vita*, where he is stained and polluted before he be conceived or quickned. How can that be clean which is born of a Woman ? *I was born in iniquity* (saith David) *and in sin hath my mother conceived me.* As if he had said, True it is, O Lord, and I doe freely, and feelingly confess it, that I have been over-spread with corruption ever since I saw the light : Nay, which is more, no sooner was the substance whereof I was framed and made, warm in my Mothers womb, but I was stained and tainted with originall corruption. Therefore very necessary and needfull is a new, and another Birth to cover the stains and pollutions of the first, of the old : A second birth to sanctifie our first ; a birth from above to make holy our naturall birth ; Regeneration to bless our Generation ; as necessary and needfull as light is unto darkness, as heaven to the immunity and freedom from hell, as reparation to a ruinous and rotten building, as the soul to give life unto the body. Nay so necessary and needfull, that without it we cannot see the Kingdome of God. *Verily, verily I say unto you, that I had two births my self, one by an eternall generation, which no man can declare : Another in the fulness of time being made of a woman.* &c. You must have two births too, one from Heaven, or your earthly and carnall birth can doe you no good.

The

b 14. 2.

dm 51.5.

3.3.

4.4.

## Birth from Above.

9

The *Italians* have a prudent proverb, it is good to be borne wise, or twice; wise no man can be borne, *Nemo nascitur summus*, or *sanctus*: No man is borne a Saint, but made so, *virtus non est ex raduce*, goodnesse is not by generation, it must be therefore by regeneration: Better a thousand times not be borne at all, than not borne againe; we shall very bitterly curse the day of our first Birth, if we have not a second. Many solemnize & keep festival their Birth-day (which they have little reason to doe, if they looke upon their Birth-sinne.) If their naturall condition be considered, they have little cause to rejoyce or be merry upon their Birth-day, it calls rather to Lamentation or Teares. The new borne Babe seems to cry down that joy and exaltation, who comes crying into a troublesome world. *Nondum nascitur sed propheta*, It is the day and blessed time of our New Birth, wherein we should rejoyce and be glad, which we should keep holy to the Lord, wherein as in our Baptisme (the Laver, and Seale, and Signe of regeneration as in our earthly Registers) our names are written in the book of life, wherein we are borne to live for ever; whereas in our Birth we are *damnati antequam nati*, damned before we be borne: being *filiis terra* we are *filiis ira*, we must therefore be *renati*, if we would not be *damnati*, renewed and converted, if we will not be condemned.

*Aus.*

From which consideration, take this observation and comfortable Doctrine; *He that is borne twice, shall dye but once, but he that is but once borne shall dye twice.*

*Doct.*

The second Birth shall free us from the second Death, the first, and none but that, shall make us liable both to the first and to the second death: But what doe I say, that the regenerate person the Beleever shall dye? no, he shall not dye at all: *Quicumque sermones meos custodiverint, &c. Whosoever keeps my sayings, he shall not taste, he shall not see death.* Death may buz and keepe a noise about his eares like an angry Wasp, but he hath lost his sting, the sting was le't in Christ Jesus body, he doth victoriously triumph over it; *O Death where is thy sting? O Grave, &c.* He may exult and rejoyce over Death; *O Death, my Saviour hath been thy death, and thou canst not be mine: My Saviour dyed for me, I cannot dye by thee:*

C

Christ

Christ hath killed thee, and thou canst not kill me ; if kill me, not hurt me. I have made my peace, with my Judge, and I feare not the Bailly ; my Redeemer hath made my peace with my God, and being justified by Faith, I have my *Quiescit est*, I have peace with God, and therefore neither Death, nor Hell, nor he that hath the power of both. can hurt me ; and therefore to every regenerate person I may pronounce that blessing, which Saint John doth, to them that have part in the first resurrection (which is nothing else but regeneration.) *Blessed and holy is he that hath his part in the first resurrection ; for on such the second Death shall have no power, but they shall be as Kings and Priests unto God :* Of this supernatural and Heavenly Birth doth this birth treat, and of all the 4. causes thereof. 1. The Formal, 2. The Efficient, 3. The Instrumentall, and 4. the Final cause.

1. The formal cause & that is God, *progeniit Deus*, God begets us.

2. The Efficient, that is his will, he begets us of his will ; for why he saves one and not another, why he softens this wax upon which he will instampe his Image, and why he hardens that clay, which he will cast away, there is no reason can be given hereof, but the good pleasure of his will ; *Rom. 9. 18. He will have mercy, &c.*

3. The Instrumentall cause is *verbum veritatis*, the word of truth, called so for 4. Reasons. 1. Because it hath God, the God of Truth for its Author. 2. Because it hath Christ the Truth it selfe, for its Witnesse : 3. Because it hath the Spirit of Truth for its composer ; and 4. Because it teacheth all truth, and leads into all truth : *I will pray to the Father, and he shall send the spirit of truth, which shall lead or guide you into all truth.*

This word of Truth is the seed of our New Birth, *By the grace of God, saith Paul, I have begotten you by the Gospel*, where you have againe the instrument, the meanes and the Author, the Instrument, I Paul for though you have ten thousand instructors, *I am your Father in Christ, &c.*

The meanes, the Gospel or Word, the Author Christ Jesus, whose word it is, and who himselfe is the supreme worke in our regeneration.

Then fourthly, here is the finall cause why we are regenerate and borne againe to be holy and sanctified, to be as the first fruits.

fruits of his Creatures, i.e. that as amongst the Jews in the Law, the first fruits were consecrate and set apart for God, so regenerate persons and believers amongst and above all others are sequestred and set apart for the services and purposes of God; and this end and effect of Regeneration, shews the Honour and Dignity, the priviledge and prerogatives of the sonnes of God, as you shall here anon; otherwise as in other Births, so in this you may please to observe 4. things more. 1. *Partus*. 2. *Uterus*. 3. *Semen*. And 4. *Fruitus*. The Birth, the Womb, the Seed, and the Fruit.

The Birth, and that is a holy Birth, *progenit Deus*, God begets us. The Spirit of the Almighty over-shadowing the Soul, as it did the Body of the *Virgin Mary*, sanctifies it, and begets a new Creature; for as Christ was conceived by the holy Ghost, so must every Christian be.

1. Partus

The Womb, and that is a holy Womb too, the Womb of the Morne, as *David* calls it, the dew of thy Birth is &c. or thy Birth from the Womb is as the morning dew, (a holy transposition of the words) which enlivens and exhilarates all things, Dr. *Andr.* refreshes and renews them.

2. Uterus

Here is *Semen*, the Seed, and that is a holy seed too, *We are borne*, saith the Apostle, *not of mortall, but immortall, not of corruptible but incorruptible seed, even of the Word*. &c. 1 *Pet.* I. 23. A seed which *Saint Paul* calls living, both because it quickens them that are dead in sinnes and trespasses, and because it makes us heires of eternall life. A seed cleane contrary to humane seed, for as that begets sinfull man, this kills him.

3. Semen

Note.

Lastly, here is *Fruitus* the fruit, and that is a holy and heavenly fruit too; for being regenerate and borne againe unto God *We have*, as the Apostle saith, *our fruit unto holinesse, and the end is everlasting life*, Rom. 6 21.

4. Fructus

Thus we see in part, the nature, manner, causes, effect, and end of our New Birth, or Birth from above.

This unto flesh and blood seems very strange; tell the natural man of his regeneration, and new Birth, that he must of necessity be borne againe, and you speake to him a parable and mystery. You can never fasten any thing upon him, but what is made evident by demonstration: He will not believe that he sees not, and therefore certainly he shall never see that which



he cannot or will not believe : As *Nicodemus* before his conversion hearing Christ speak of the necessity of Regeneration, he makes it a matter of impossibility ; *How can a man be borne when he is old, can he enter into his Mothers Wombe and be borne againe.* A strange, nay, an impossible thing he thinks it is, to be borne againe, by the word or spirit of God : Words thinks he, may beget words (as they doe too often) but not creatures. And that *Posthumus* should be *Primitia*, the last creature made the first fruits, this seems altogether impossible : But Faith is not captivated to sense, it exceeds reasons limits, it is not the Naturall, but the Spirituall man. Nor the Naturall but Spirituall eye, which discernes how God is our Father.

Indeed many wayes doth the Lord challenge unto himselfe this loving attribute of Paternity and Fatherhood, but principally three : 1. By Creation, 2. By Regeneration, and 3. Adoption; Between which there are these differences in our Creation.

1. We were *filiis facti*, made Sons ; In our regeneration we are *filiis geniti*, begotten Sonnes.

2. Our Creation, that was out of Gods councell, *Faciamus hominem*, let us make man after our Image.

Our regeneration, that is out of his will, *voluntariè nos genuit.*

3. In our Creation, *Dixit Deus & formati sumus*, God spake the word, and we were formed and made; in our Regeneration, *Operatur Spiritus Sanctus & reformati sumus*, Gods spirit works, and we are reformed, re-made.

4. In our Creation he gave us our selves; in our regeneration, he gave himselfe for us, his life for us : He gave his soule a sacrifice for sinne, that he might see his seed, *Esay. 53. 10.*

Our Creation as I hinted, cost him but a few words, he spake and we were made, he commanded and it was effected : But our Redemption through his blood, cost him many words and blows, many wounds and sufferings, that he might see his seed he made his soule an offernig for sinne ; He took upon him our sinnes that we might be taken for Sonnes.

We were lost in *Adam*, by our generation in *Adam* we all dye, but in Christ we are all made alive.

We fell in *Adam* and his fall hath wounded and bruised us, but



but *Christi livore sanati sumus*, by Christs stripes we are healed. A strange way to be healed by wounding. To kill the Physician to recover the Patient : That God should dye, to preserve man from death : To tame a Lyon, they say they beate a Dogge, but here the Lyon is beaten for the Dog, the Lord for the Servant, he humbled himself and took our nature upon him, to sanctifie, nay to glorifie our Nature, in which nature he suffered, for this onely end, to make us accepted ; *Ideo filius Dei factus est homo, ut homines faceret filios Dei*, Therefore was the Son of God made the son of Man, that the Sons of Man might be made the sons of God. Behold then and admire what love the Father hath shewed unto us, that we should be thus made and called the Sons of God, 1 Joh. 3. 1.

But to proceed in order : I will begin with the first cause of our Regeneration : The formal cause ; God.

1. Cause the Formal cause.

*Progenitus Deus*, God begets us : And the word the Apostle useth here to beget is worth your serious observation : it is *ἀρτι-χρῆσιν, peperit*, a word which the Learned give to the soul as well as unto the body, to the spirit as well as to the flesh of man : For we must understand that the soul and spirit of man hath its birth and children, as well as the flesh and body :

As for example : Memory that is the birth of the Braine, thoughts they are the birth of the Heart, and Grace that is the child of the Spirit ; I, and there are dolours and pangs, tribulations and sorrows, throbs and throws, gripes and convulsions in this our second Birth, as many ( if not more ) and as great ( nay greater ) than in our first. The mourning weed, the melting eye, the pale countenance, the voice of lamentation, the broken heart, the contrite spirit : *Mary Magdalen's tears, Jerusalem's sighs and groans*, who wept continually in the night, with *David*, who washed his bed, and watered his couch with his tears ; *Jacob's wrestling* ; *Paul's combat*, and complaint, *Miserable man that I am*, *Who*, &c. ( It being as painfull for a man to be delivered of his sinne as ever it was for a poor, wracked mother to bee delivered of her burden ) that judgement being laid upon our Spiritual conception, which was upon our Natural, I will greatly multiply the sorrows of thy conception, in labour, and sorrow, &c. All these doth the Lord cause, and

Note.

raise in a man before this new man can be conceived in him, or born of him. When the eyes are red with tears, and the heart doth ake with groans, when the soul and body like the Virgin *Marie's* is ready to be divided as with a sword: when with *David* we roar and cry for the very disquietness of our hearts; with *Rebecca* feeling the old man and the new, as she did *Jacob* and *Esau* struggling in her womb; we cry out, *Why am I thus?* when with the woman in the *Rev.* 12. we cry out, and are pained, ready to be delivered; the great red Dragon striving to hinder our conversion, as he did her conception; Then, then doth this New man begin to conceive and quicken: For as no birth of the creature can be without sorrow, and pain, No death without dolour, no incision, or cutting of the flesh without sharp, bitter, or grievous dolours: So cannot the heart be circumcised, our regeneration or new birth effected without much grief and anguish of spirit. You know that the Babe that hath lien but nine moneths in the Mothers womb cannot be born without sharp pain, &c doth any Christian think to be rid of his sin, in which he was conceived and born, which also hath conceived and bred in him, and which he hath nourished and fostered many years in his bowels, without great dolor and sorrows? No, no, but as *Pharaoh* then burdened, and taxed the *Israelites* sorest when they were near their deliverance out of his bondage: And as the dumb Devil then vexed and tore the young man most, when our Saviour was ready to cast him out; So *Sathan* alwaies troubles the Goaly most incessantly and grievously when their deliverance from his bondage is nearest: and as *St. John* saith, *Hath greatest wrath because he knows his time is but short.* Which doctrinal Observation hath a three-fold Application.

1. It may comfort the dear children of God when they feel such inward pains and dolours, and assure them they are but the sanctified troubles of conscience, and the pangs of their New Birth; and therefore not to faint or be discouraged though they feel them in a plentiful manner: And if men never feels these sorrows, nor are acquainted with this bitterness of spirit, with this contrite heart, with these wrestlings and fightings: If the New man and Old, the Flesh and Spirit never make a mutiny,

tiny, nor are together by the ears in the members; If they find not *the law of the members rebelling against the law of the mind* (for they be these inward Civil Wars which make the best Reformation) surely the Enemy possesses all, all being in peace alwayes, and such may fear they are not yet in the state of Regeneration. And though feares and faintings, diffidences and doubtings, these inward terrors and sorrows be found and felt in a plentiful manner, the heart is not to bee cast down, nor the spirit to be disquieted (although disquieted) for as I said, these pains and pinchings, and contractions of heart, are but the pangs and throws of the New Birth, these tears, and *gemitus columbini*, Dove-like chattering are sure evidences of a supernaturall conception: for Sathans closest, and hottest, and fiercest siege is ever laid to the Castle of the most rich and precious soules.

*Fortior est qui  
sc, &c.*

Secondly; It is a note of Instruction to such as think the worke of their conversion to bee an easie work, or such a work as may be effected with peace and pleasure (whereas that sin that was contracted with peace and pleasure must ever be dissolved with pain) Conversion is called the difficult work of Faith, and the duty of Christianity, a working out of our salvation with fear and trembling (and fear hath pain) a very hard and difficult work it is; For there must be a cutting off the right hand, and a pulling out the right eye, casting away those sins and pleasures which are most dear and near unto us. Here must be leaving and forsaking Father and Mother, Wife and Children, Brethren and Sisters, Lands and Livings, renouncing all dearest, and nearest relations, abandoning all courses which have been pleasurable and profitable to us, and cleaving close to Christ and his Faith and Truth; according to St. Hieronims stout and Christian resolution; If my Mother that bare mee hung about my neck weeping and wailing if my Brethren stood about me beseeching me to continue in my wicked course of life, I would cast my Mother to the ground, I would tread and trample upon my brethren to serve my Lord and Master; I would leave and condemn all to enjoy him; *For he that loveth Father and Mother more than me is not worthy of me.*

Thirdly, it is a note of confusion and reproof to them who think

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think they can by their own power and strength induce or incline their hearts to grace and goodness ; We cannot reform our selves : Indeed easily enough (God knows) we did, and do deform our selves, but none but God can reform us : It is Gods onely proper and peculiar work to regenerate and reform. By him we are renewed into our first image. None can change the heart but he that made the heart ; none but the hand that made us can mend us. It is Gods work, and it is marvellous in our eyes, or should be so. It is he that brings to the birth, and gives strength to bring forth : For, *Shall I cause others to bear, saith God, and my self remain barren ? No, I will pour out my spirit upon all flesh &c.* It is God that worketh in us to will and to do of his good pleasure : It is he that doth create in us new hearts, and renews right spirits within us, *Dabo illis cor novum*, I will give them a new heart and spirit, and cause them to walk in my statutes. It is not in the power of man to adde one cubit to his spiritual stature, to make a hair white which is black: Far less can he change his heart to make that clean which is foul, holy which is unholy, and naturally the sink of sin and all uncleanness. It is from God we become his Sonnes : He sends his spirit into our hearts, *his spirit of Adoption whereby we cry Abba Father, Rom. 8. 15.* But Adoption is where there is no geniture or begetting, that doth *filium facere*, not *gignere* : It makes a son, it begets none, it is not after likeness but liking; it is not of nativity but nuncupation ; Adoption, that is Gods acceptance of sons: Generation is the impression of the Image God in those sons adopted. Now Generation is twofold, according to Nature, and according to Grace : According to Nature, and so Christ alone is the natural begotten Son of God: According to Grace, and so every man is his son : Obedience to Gods Commandments, conformity to his will be apparent Testimonies of our Sonship. *To as many as beleve his Word to them he giveth power to be the Sons of God.*

From that that hath been spoken arise two general propositions to be spoken of out of the first cause of Regeneration.

1. *That the state of a Christian is a new Genesiture and Birth.*
2. *That God himself is the author and cause of this Birth.*

1. That

1. That the state of a Christian is a new Geniture and birth : Whosoever is in Christ, is a new, or another creature.

Poets feign of *Bacchus*; that he was the son of *Semele*, and the son of *Jupiter*, of *Semele* an earthly Woman, and of *Jupiter* a God. And *Plautus* writes of *Hercules*, that he was the son of *Amphitruo*, and so mortal; and the son of *Jupiter*, and so immortal : What was but feigned in them, is true in us. In every Regenerate man, there are two men :

The first is from the earth, earthly, as *St. Paul* speaks, and so he may say to corruption, *thou art my father, and to the worm, thou art my sister and mother.* The second is from heaven, and so he may call God Father, and hath full interest and power to call Christ his elder brother : *Being the first born amongst many brethren.*

2. In our first birth we are born men by the will of men ; In our second birth we are begotten Christians by the will of God.

In our first birth our mortal fathers beget us to succeed them ; we are born to die : In our second our immortal Father begets us to live and abide with him forever.

In our first birth our Fathers must die before we the sons can inherit. In our second the children must die before they can obtain their heavenly Fathers Inheritance.

3. In our first birth we are conceived and born in sin, and so by nature are children of wrath. In our second we are the workmanship of God, created in Christ to good works, and so consequently the heirs of grace and glory : In a word, a double Pedigree is in every Saint, one of mortality, another of eternity. *Cum peccatorem dico duo dico,* saith *St. Austin*, when I speak of sinner, I mean two men, a sinner and a Saint, a man, and a Christian man : One born after the flesh, called the old man, another after the spirit, called the new.

From which Doctrine arise three considerations, or observations.

1. *The verity and truth of our new birth.*

2. *The similitudes and likenesses between our first and second birth.*

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3. *The*

## A Treatise of the New Birth : or,

### 3. The eminency and dignity of a Christians new birth.

1. The verity and truth of our new birth : We are as truly said to be *renati*, as *nati*, born again, as born at all. For if the wicked be *damnati antequam nati*, damned before they be born ; is it a harder thing , being once born , to be born again ? Surely in sense and reason it is harder far to make something of nothing , then to make that better which was something. It is as easie to mend as to make , especially when God is the workman ; else it is a great deal easier to mar then to make or mend : *Difficilius est struere quam destruere*. I know (as I said before) that this unto flesh and blood seems very strange , because the natural mans faith goes not beyond his eye : But (as a Father well notes) If in the second resurrection (the raising of the body out of the grave) God can restore that which was consumed to nothing, and make it a more perfect and sound body then ever it was. Surely in the first resurrection from sin to grace, he can renew and reform that body and soul which he first made and inspired, and he that first created them, can renew and amend them.

Strange it seems to the eye of reason , but consider the agent, and the wonder will cease : *Ille suscitabit te qui creavit te*, saith the Father ; *Ille reformabit qui formavit te*, say I, *Ille reficiet te qui fecit te* : he that formed thee , will reform thee ; he that made thee will mend thee : Reason sees not this. But *ubi ratio desinit , fides incipit* , where reason ends, faith begins , and therefore *crede quod non vides , & videbis quod non credes* ; Believe what you see not, and you shall one day see what you would not believe. But is there no Sun, because he that wants his sight sees it not ; so is there no regeneration or new birth, because the carnal man wants faith, which is the souls eye, by which it is discerned. Stephen when he was going to be stoned, he saw Christ sitting at the right hand of his Father (which none of his persecutors could do) In like manner the regenerate man (even in his most heavy afflictions, and at the point of death he) sees how God is his Father,

ther, which the natural man cannot see, because it is spiritually discerned.

But since the knowledg of regeneration is so needfull, and the work so secret and mystical, how may any Christian know that he is regenerate, and what are the truest signes and evidences thereof? For the first who require and request to be instructed and taught in this saving doctrine; and which the Disciples demand what is the meaning of this Parable? I answer, First by defining, secondly by shewing the evidences and infallible signes and tokens of it. Regeneration then is this; It is the change of the whole man from one thing to another, the change of the body and soul from sin to sanctification, from darknesse to light, from the power of Satan unto God, *Acts 26 18.* It is a Sanctifying throughout, as *St. Paul* speaks, *Now the very God of peace, &c.* But not any waies to confound Regeneration with Sanctification (for that may be a mistake) Regeneration is defined by the Learned to be this, It is an act or work of Gods wonderfull power, begetting the elect by the Ministry of the word (through the operation of the spirit of God) that of children of wrath by the desert of sin, we are by grace made the sons and daughters of God; or more briefly, It is a grace of God whereby the corruption of nature in believers is daily renewed to the image of God; it is I say again, a grace of God, *1 Pet. 1. 3.* *Who according to his abundant grace hath begotten us to a lively hope,* by which (corruption of nature (for that is the proper object of it, called in Scripture the old man, or flesh) is renewed (which is a word of religion opposed to the old corruption drawn from the old *Adam* (for so is the new birth by the spirit opposed to the old birth by the flesh, *John 3.*) to the image of God, see *Phil. 3. 10.*

Again, the word (renewed) importeth a compleat work upon the whole subject; for as in the birth of a child, not one part, or more parts and members, but the whole child is born; so is this new birth, the whole man is born again; as we are sanctified (and as *David* praies to be purged and washed) so we are regenerate throughout, the whole man mult

be a new creature (for whosoever is in Christ is so) which is not the framing of something out of something, but of something out of nothing. And I pray you consider, that as in every mutation and change, one thing removes, and another succeeds. So in this generation or new birth, one thing comes in the room of another; and in this birth from above, one thing dies which is corrupt nature, which must die, or we must die (if we kill not the sin in us, the sin in us will kill us.) (This is called the old man) that which is changed, renewed, and quickened, is the new man, and therefore whosoever is in Christ will put off the old man which is corrupt through deceiveable lusts, and will put on the new, which after Christ is created in righteousnesse and true holinesse. True holinesse, note the word, for there is great emphasis in the word true, and a great deal of feign'd and false holinesse in the world. The Axiom of the Polititian being too much in request, *Religio ad morem non ad rem attinet*. True religion is for the manners, not for the main, tis something for his credit, nothing for his profit, *Machiavels* lesson is learned over and over, the shew of goodness and vertue is profitable and needfull, but the use and practice a trouble, it doth *aggravare animam*, burden the soul, and hinder mens projects too much. Beloved, it will ask a long time, and much labour in many, to unlearn those two Lessons. But this let me tell them who live by them, *Dediscere quod malum est, est doctrina optimo*. To unlearn what is evil, is the best learning; and without all question, Piety is the best Policy; or as a King once said, Honesty is the best Policy; and as *David*, though a man after Gods own heart, saith that the best wisdom is to be wise to salvation; The fear of God is the beginning of wisdom, a good understanding have they that do thereafter. A man never begins to be intelligent untill he begins to be obedient, and the best plot is to save a soul, to lose which, he that knew the price of souls well tells us, the gain or purchase of the whole world cannot recompence; he that to gain the whole world would lose his soul, makes but an unwise bargain; which bargain was wise enough, were not the poorest despised soul of a greater



ter value, the regenerate and true Christian knows the value and worth of his soul and therefore desires to be renewed in the spirit of his mind, and he desires to know what the good and acceptable mind or will of God is.

And indeed in the mind, or spirit of the mind, the work of regeneration is first wrought; as God in the creation began first with the light, *Fiat lux*, Let there be light: so in our new creation he begins with illumination, he first strikes up one light into the mind, and they that were once darknesse, are now light in the Lord Christ Jesus, speaking to the mind and understanding, as he did once to the blind man in the Gospel, *Ephatha*, be opened, and this new created light instantly banisheth all the darknesse of the mind and understanding (blinded before by the god of the world) as the rising of the Sun dispels all foggs and mists, and as the Apostle speaks in another place, *Phil. 3. 10. He presently puts off the old man with his deeds, and puts on the new man, which is created in knowledge after the image of God: Oportet enim eum qui alteram vitam inepturus est pecori sineas imponere*: It be-hoves him who is beginning a new life, to put an end to the old.

And give me leave I pray you a little seriously and earnestly to insist upon this Point, this saving Point.

Conceive I pray you that to be regenerate and new born, to be a new creature, or as my Text saith, the first fruits of Gods creatures, is not to become new in substance, but in qualities, and doth not consist in multiplying bodies by generation, but in changing of souls or minds into a new form: For *non nascimur, sed nascimur Christiani nec tam generatio quam regeneratio spectanda est*: We are not born, but we are made Christians; neither is generation so much regarded as regeneration, because in our new or second birth we are not made the sons of man, but the sons of God.

As when the spirit of magnanimity and valour, and Princely Government came upon *Saul*, it carved him into a new man.

So when the spirit of sanctification and holinesse descends upon:

upon any, it quite changes and turns them into new creatures, it makes them, as we say, new men, and they will answer their former sins and pleasures, their wanton and vain Dalilahs, with whom they have formerly spent too much of their precious time, as that young Convert answered his enticing and tempting Mrs. soliciting him to their wonted folly, *Ego non sum ego*, I am not I, I am not what I was, I was not what I am; he was changed in his mind, or his mind was changed in him. They will resolve with *St. Peters* converts, The former part of our time, or the time past of our lives, is enough to have spent, or rather misspent after the lusts of the Gentiles, we will spend the rest of our time to the honour and glory of him that died for us: Beloved Christians, thus is a man in his regeneration converted and changed quite and clean into another man, as Christ when he gave sight to the blind man in the Gospel, he made him no new eyes, but gave sight and light to them he had, and as when he raised *Lazarus* and the widows son, one out of his grave, another going to it, he created no new bodies, but put life and spirit into the sad.

So in our regeneration and new birth, God makes us no new souls or bodies, but renews, reforms, amends, and changes them we have. He takes not the eyes out of our heads, but the vanity, lust, and sin of the eyes, moving us inwardly to make a covenant with our eyes, not to look upon any tempting object, and we will pray earnestly with *David*, *Turn away mine eyes lest they behold vanity*; and indeed *David* might well pray to God to turn away, open, or amend his eyes, for both were naught.

One was bloudshot with the murther of *Uriah*, and the other had *Bathsheba* the Pearl in it; and indeed *oculi sunt in amore duces*, as in love, so in lust, the eyes are as leaders or windows to let sin into the soul, *Eve* saw the beauty of the fruit before she lusted after it, and *Achan* the wedg of gold, and the Babylonish garment before he coveted it.

Not our ears but the pravity and sin of our ears, the deafnesse and dulnesse thereof; and to say truth, the first sense sanctified

sanctified in our regeneration, is the sense of hearing, because it was the first that was corrupted; our first parents by hearkning and listning what the Serpent said, were brought into a love and liking of sin, and a regenerate Christian by hearing what the Spirit saith, is brought into an hatred and detestation of sin: These are the senses of discipline and knowledge, therefore of grace: God opens our ears before he opens our eyes, if we will not hear God, we shall never see him: The ear is the principal sense sanctified to receive spiritual and saving instructions, as you may read in the *Proverbs*; and St. Paul makes it an impossible thing to believe, if we will not hear: The speech of *Lactantius* is worth the noting and quoting too, *Plus est in auribus quam in oculis fitum quoniam doctrina & sapientia percipi auribus solis potest oculis solis non potest.* The Lord begins his Sermons to his people, *Hear o Israel, Deut. 6.* and upon the condition of hearing and hearkning, all blessings are promised, *If thou wilt hearken unto my Commandments, all these benefits or blessings shall overtake thee.* And when God had sent his Son (whom he promised long before to send) the great Doctor and Preacher of his Church. All the entertainment and receit of him, all the reverence and respect called for, is but audience, *ipsum audite*: Hear him, Hear my beloved sons, and it will make you sons dearly beloved, *Mat. 17.*

Hear then and your souls shall live. If the Prophet should bid thee do some great matter, saies Naamans servant to his Master, wouldest thou not do it to be cleansed of thy Leprosie, muchless when he bids thee but wash and be clean (when he went away in a puff and snuf (as too many do from the saving word) So if God should command us (and we his poor Ministers beseech you in his name) to do some greater matters then wee do, would you not do them to save your precious souls? muchlesse would we hear and be happy, Hear and our souls shall live; hear him here, whom we desire to see hereafter. Beloved, *auditus est gradus ad visum*: Hearing is a degree to seeing; if we will not hear God, we shall never

never see him ; and therefore as *John* the Divine exhorts like a Divine, so do I, but in his words, *He that hath an ear let him hear, and he that will not hear what the Church, saith, let him be anathema, accursed.*

Indeed, *omnis habent aures audiendi pauci, obediendi* : All have ears to hear with, but few to obey with, ears of attention, with *Samuel*, *Speak Lord, for thy servant heareth* ; or like *David*, *I will hear what the Lord will say unto me* ; or with *Mary*, who sat at *Christ's* feet to hear his Preaching, or like the Spouse in the *Canticles*, *Hark, it is the voice of well-beloved.*

We see in my Text, what an honour and dignity God hath put upon his word, to beget us to himself ; of his own will he begets us with the word of truth ; and shall not we willingly give it the hearing ? The Apostle in the next verse makes the only use and application of the Doctrine and lesson here taught. Since the word of truth is the seed of our new birth, therefore let every man be swift to hear, of a tractable, docible, and meek spirit, ready to wait upon God in his Ordinances, and to receive with meeknesse the ingrafted word, which being so received, is able to save the soul, *1. Jm. 1. 21.*

Again, God takes not the tongue out of our heads, but he takes away the sin and iniquity of the tongue (within a man unregenerate, is a world of wickednesse (as *St. James* saith) The world is not fuller of wickednesse, than the tongue of sin, if unreformed ; he takes away therefore in our regeneration, and pulls out the venom and sting, and violence of the tongue (which is indeed a small member, but doth great mischief, blasphemies, oaths, railings, revilings, curses, imprecations, lies, perjuries, dissimulation, all corrupt communication, filthy and froathy speeches, which are not once to be named amongst Saints.

And as the holy Ghost when he came down upon the Apostles, they spake with new tongues (as the spirit gave them utterance) So whom the holy spirit sanctifies and regenerates, it gives a new and another language, and though it gives them no new tongues, yet it gives the tongues they have,

have a new dialect, their tongues are touch'd with a coal from Gods Altar, neither have the gift given them of praising God, and speaking well of their neighbour: As the regenerate person will not listen to false tales, or tale-bearers, which are *flabellum Diaboli & flagellum iusti*, the Devils Bellows, and the Saints scourges (for the tongue kills more then the sword, the sword of the mouth, more then the mouth of the sword) as he will not receive a false report against his neighbour (as *David* speaks, and makes one of the ten notes of a righteous man, of a Citizen of heaven;) So he will not rashly nor hastily judge him before he know him, or hear him speak. knowing that he that carries a false report, and he that receives and believes it, the one carries the Devil in his tongue, the other in his ears: And therefore they which are born from above, will set a watch before their mouthes, and guide the dore of their lips, as the Kingly Prophet saith, *They will take heed to their waies that they offend not in their tongue*, and they will utterly purpose that their mouth shall not offend. They will therefore open their mouthes with wisdom, and guide their words with discretion, as *Solomon* speaks of the good house-wife, as she will keep her self, so she will keep her words at home within her own dores: The tongue indeed hath a double hedge. teeth and lips, to shew it should not easily or commonly straggle or wander, or run over. The law of grace, as *Paul* saith. will be in the lips of the righteous his mouth will shew forth Gods praise.

'Tis worth noting, that *David will take heed to his waies, that he offend not in his tongue*; intimating, that the safety and security of a mans waies of his whole life and conversation consists much in the government of his tongue: *Quæ facile violat, quæ facile volat*, as easily sins as moves, and it moves often too easily, no arrow or bullet out of a gun, or bow, wounds more speedily or quickly, or pierceth more deeply or deadly, then a tongue primed with the powder, and set on fire with the fire of hell. And therefore *James* tells us, that he is a perfect man (that is) in a great part regenerate, that can rule it; for it is the opinion of a Father, That half the

has committed in the world, are committed through the licentiousnesse and unrulines of the tongue. *Quotidiana fornax est humana lingua*, The tongue of evil men, is a continual Fornace wherein the names of righteous men are tryed. And therefore to end this point, The government of the tongue is an infallible note and evidence of some progresse and perfection in grace: But a regenerate heart, and a wicked tongue, a sanctified heart, and a virulent, venomous, blasphemous tongue, never go together: For if the spring or fountain the heart, be clear and pure, needs must the streams be so; for out of the abundance of the heart the mouth speaks. When *Socrates* would know the disposition and condition of one that came to be his Schollar, he bid him speak that all might know him: *Sermo virum indicat*, the speech shews the man, it is *animi index*, the interpreter of the mind.

We may easily know what is in the heart, by that which comes out of the mouth: He is of *Galilee*, saith the girl of *Peter*, for his speech bewrayeth him: A man is easily discerned by his language what Countreyman he is, of *Canaan*, or *Ashdod*.

Certainly beloved, a sinking and strong breath doth not more evidently declare ill lungs, and corrupt inwards, then evil language an evil liver; Metals are known by their tinkling and sound, and men by their tunes, and tongues, by their languages.

This is very certain, Gods children have alwaies Godly language, and their speeches and words are seasoned with wisdom as with salt, as *St Paul* saith (For wisdom seasons our actions, as salt doth our meat) their words ever tend to edification, to the building up their brethren in the faith of Christ.

In a word, in the work of regeneration, God takes not the heart out of our bodies, but he takes corruption out of our hearts: He heals by his spirit and grace, that deadly and poysoned fountain, as *Elisa* by his handfull of salt cured the unwholsome waters of *Jericho*: And indeed their sanctification and regeneration begin ever: As Nature in forming, so grace

in reforming begins at the heart, and makes a through change there; as when the Adulterer and Fornicator becomes chaste, and considers that his body is, or ought to be, the Temple of the holy Ghost, and therefore not be made a stable for *Bacchus*, or a stew for *Venus*, but to be preserved in purity, in holiness, and honour, and not in the lust of concupiscence, as the heathen which knew not God, abstaining from all appearance of evil, not entertaining lust into his heart by any inordinate desires, *Mat. 5. 26.* Nor into his eye by wanton and lascivious looks (for you shall read in *2 Per. 1. 14.* of eyes full of Adultery, or the Adulterers) nor into the tongue by filthy and rotten speech, nor by any means into the act by committing that great wickedness, as *Joseph* calls it, *Gen. 39.* and therefore will daily sweeten and perfume this Temple of God with the incense of prayer and supplication, watering it often with the unfeigned tears of contrition and sorrow with *David* (that devout penitent) who made his bed to swim, and watered his couch with his tears, and sweeping it with the besome of repentance, leaving no foule corner or spiders web within the heart or house.

2. When he considers, that in other sins a man may *peccare, and perire solus*, sin and perish alone, but in this sin of uncleanness, he carries company to hell with him.

3. That the arms and lips of a harlot are like the Iron Idol, which crushed the curst sacrifice to pieces; or like the Ivy which embracing the Tree, kills it.

4. That in these sins, he sins, first against God the Father who created him in holiness and righteousness, and in that manner to serve him. Secondly, against Christ the sonne which redeemed him by the inestimable price of his most precious blood, and to this end he redeemed him that he might glorifie him in his soul and body, who had redeemed both. 3. That it is against the spirit of Christ, which is a pure and clean spirit; and none but the pure in heart shall see God.

5. That it is against our reasonable service of God, for



in all reason we should make them the members of righteousness which are thus redeemed, and give up our selves, souls and bodies, a living sacrifice unto God, which is our reasonable service of him, glorifie him both in our souls and bodies, which hath redeemed both.

6. That it is against our Covenant in our baptism, and against our calling, for having as the Apostle saith, such precious promises, as to be called the sons and daughters of God, we should cleanse our selves from all filthiness of flesh and spirit, 2 Cor. 6. last c. 1. and perfect holiness in the fear of God.

7. Lastly, that it is against a mans own body, which no other sins are, and gives a deep stain and blemish, not only to his own name, but to the name of his seed: and that they that do such things shall not enter into the Kingdom of God. But the fire of lust shall have the fire of hell, and the sins of uncleanness, shall be punished in *Gehinom*, a place of unbelievers. Secondly when the glutton and intemperate person puts a knife to his throat, as *Solomon* adviseth, *moderatenesse*, and restraining his appetite in full provocations, remembring even that moderate precept of *St. Paul*, *Whether ye eat or drink, or whatsoever else ye do, do all to the glory of God*, 1 Cor. 10, 1.

3. When the drunkard becomes civil and sober, walking honestly as in the day, not in surfetting or drunkenness, accounting them dear pleasures which we repent on the morrow, and remembring that saying of the Poet, If the pains and aking, and grief of the head came before drinking, as they come after, no man would be drunk. If the Rhumes, Catarhs, Apoplexes, Dropsies, and infinite other Diseases, the natural offspring of that unnatural sin were considered, no man would exceed.

Fourthly, When the covetous and worldly man, who made his money his God, and gain his godliness, the tenacious and griping miser is become mercifull and liberal, and of a lover of the world, a lover of God and his word, and concludes that godliness is the best gain, having the pro-

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mise of this life; and of that which is to come, and trusts to that word of truth, *primum querite, regnum cæli, &c. First seek the Kingdom of God, &c.*

*Cetera aut aderunt aut non oberunt*, other things shall not be wanting; or if they be, the want of them shall not hurt us: For if we have not wealth, the riches of the world, we shall have contentation and patience, the riches of the mind: For he is not rich that hath much, but he that is contented with that he hath.

5. When the envious and malicious man is become loving and charitable, considering that God is love, and the more loving any man is, the liker God; that envy and malice are the very characters of the Devil (you are of your Father the Devil, saith Christ to the envious Jews) for his works ye do.

6. When the angry, froward, and wrathfull man is become meek and patient, possessing his soul in patience, in the midst of the greatest troubles, knowing that by faith we possess Christ, by love, our brethren, but by patience our selves; that anger resteth and abideth in the bosome of fools, and suffers not therefore the sun to go down in his wrath, remembering that he which sleepeth in anger or malice, hath the devil for his bedfellow; is therefore slow to anger and wrath, considering well that the wrath of man doth not accomplish the righteousness of God, *v: 20:*

7. When the proud man is become lowly and humble; knowing that God resisteth the proud, but giveth grace to the humble; that the meek shall possess the earth, and the humble God will teach his waies, that they are they shall find rest to their souls: That pride cast the Angels out of heaven, Adam and Eve out of Paradise, the King of Babel out of his name and nature, and therefore cannot bring any man to heaven; for humility goes before honour; but pride goes before a fall: *Humilitas claritatis meritum, claritas humilitatis premium*: Humility is the desert of glory, glory the reward of humility: *si vis capere celsitudinem Dei prius cape humilitatem Dei*. In a word, when every sin doth

doth return as he is commanded from his evil way, doth cease to do evil, and learn to do good, when in a holy anger and indignation that they have been the servants of sin so long; they cast off their old Livery of sin, as blind *Bartimeus* cast off his old Cloak, and with *Ephraim*, smite upon their thigh, asking and enquiring, what have we done, wretch as I am, I am in way to be undone? when he smites upon his breast with the Publican (his breast the ark and chest of all iniquity) and in faith and feeling cries out, Lord be mercifull to me a sinner, when weary of his sinfull course, he doth resolve with the prodigal, to leave it and return home to his Fathers, with words of unfeigned sorrow and contrition, I will go to my Father, a happy thing we have a Father to go to, and such a father, *sampater nemo*.

When with *Eliphaz* in *Job*, a man seriously resolves, and resolvedly purposes, If I have done wickedly, I will do no more (which was the caveat Christ gave to them he healed) considering that *Inanis est penitentia quam sequens culpa co inquinat*, That true repentance is not only a repentance for sin, but a repentance from sin, as the Apostle calls it, *Repentance from dead works*, then is this great work wrought, this man is a new creature.

2. To assure our selves that we are regenerate and born of God, observe farther, that as *Elizabeth*, *John* the Baptists mother did assure her self that she was with childe, when she felt the babe to leap and spring in her womb.

So when we find our wils conformable to Gods will, when it is our meat and drink to do our heavenly Fathers will, when we are as ready to answer to the call of every heavenly motion, as the eccho to the voice of man, and answer with *Samuel*, *Speak Lord, thy servant heareth*. With *David*, *It is written I should do thy will, I am content to do it, O my God, thy Law is in my heart*. When the word of God is to us as it was to him, our longing and our love, this is a sure evidence of our new birth; for where there is a new birth, there will be a new life; where there is a spiritual and heavenly birth, there will be a spiritual and heavenly life; if we  
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be born of God, we will with *Enoch* walk with God, and will be followers of God as dear children. The natural child, they say, lives not untill forty five daies after the conception be expired; but the regenerate and new-born Christian begins to live as soon as he is conceived, there will no longer be a life led after the will of the flesh, or of our own lusts, but after the will of God, and the will of God is our holiness.

He that is born from above, will resolve to spend the remainder of his short time to the honour of him that died for him, and it will appear whose he is by a life led in holiness and righteousness, in faith and a good conscience, he will walk worthy of the calling whereunto he is called, and will say with *David* when he was moved to some unbecoming and uncivil action: Is it nothing to be son in Law to a King? If we be the sons of God, our carriage and conversation will be according; *Our light will so shine before men, &c. Mat. 5. 14.*

God begets to holiness and righteousness, and by this heavenly generation we are made partakers of the Divine nature, having escaped the corruption which is in the world through lust.

*ὅτι τὸ γένος ἀγαθόν*, We are the offspring of God, and therefore the life led after our conversion, is called the life of God, to which the unregenerate are strangers. And it is called the life of Christ too; now that is after my conversion, I live no longer, but Christ liveth in me, *1 Cor. 4.* He that is Gods son, will do Gods work, and the work of God is constant and universal obedience.

A second note and evidence of our regeneration is, a through change and reformation of heart and life. The new man is of a renewed mind, old things will be cast away, and all things will become new, he will cleanse himself from all wickedness of flesh and spirit, perfecting holiness in the fear of God.

1. As first, there will be a new light struck up into the mind and understanding, they will be illuminated to conceive

ceive the things which be of God (which the natural man cannot do) as the further obduration or occcation, and banding of a man is the note and signe of a reprobate, when the God of the world blinds the eyes, as *St. Paul* speaks.

So it is an evident note of one begotten of God, of one born from above, when he is renewed in knowledg and understanding, and knows the mind of Christ, *Col. 3. 9.*

2. Secondly there will be a new quality in the will, ready to hearken to the voice of Christ in all things, and to obey it, *He that is born of God, heareth Gods word, saith the Apostle.*

3. Thirdly, there will be a new conversation in the life, and this holy conversation will be manifested by the fruits and effects of the spirit, love, joy, peace, long-suffering, patience, meekness, &c. characters and stamps of holiness, still led in the practice of any reigning sin, after the lusts of the flesh, is a manifest note of a carnal man; but he that is born of God sins not, as you shall hear anon; sin is in him, but it reignes not in him; *Inest, but non praeest* or *obest*; it is in him, but not over him, nor doth he obey it in the lust and power thereof; he sins indeed, but yet not he, but the sin that is in him. In his mind he serves the law of God, though in his flesh the law of sin; it is against his heart and intention, his will and purpose. Again, he liveth not, nor lieth in any known sin, but his course and indeavour is after the Commandment.

4. There will be new affections, as the love of God, hatred of all sin, for it is not enough to leave sin, but to loath it and hate it; as *Ammon* (when he had satisfied his lust upon his siter *Thamar*) it is said, *He hated her afterward more then ever he loved her.* Thus will Gods child deal with sin, and desire to purifie himself, as God is pure, cast off his sin as a menstruous cloth, and say, *Get thee hence.*

5. There will be constant and holy means used to preserve and improve all these graces, to keep alive this heavenly fire. is the spirit of prayer and supplication the bellows of the Sanctuary.) The child of God will speak the language

guage of God. Prayer is the Saints language on earth, as praise is in heaven. An infant is no sooner born into the world, but presently it cries after the breast for the mothers milk (that which doth not, is still born, or a dead child) So a man is no sooner born of God, but he will desire the sincere milk of the word, that he may grow thereby. It is the note of a wicked man, of one dead in sins and trespasses (that he calls not upon God) that is, casts off the fear and worship of God. If some were tryed by this rule, it would appear of what breed and birth they are, they are of *Babels* breed, and therefore the Church of *Rome* (above all) withhold their milk (this word from the people) which withdraw these two Paps of the two Testaments (which are as the dugs to nourish Gods children) or gives them this milk mingled with their own traditions (pretend and boast as she will) is but a strumpet and step-mother, and not the true spouse of Christ.

So much of the verity and truth of our new birth, and of the evidences and signes thereof.

Come we now to similitudes and likenesses between our first and second birth, which are many, but I will reduce them to seven.

1. In our first birth there is *mutatio à non ente ad ens*, a change from a no being into a being. Thus it is in our second birth; there is a change from a no being in grace, to a being in grace; new seeds of grace are sown in the heart, where before they were not, and the man which was dead in sins and trespasses, is now quickned; *mutat quod erat & incipit esse quod non erat*. It changes what it was, and begins to be what before it was not. I know the Papists alleadg this saying of the Father to prove and uphold their Idol of Transubstantiation, but the Father useth it to prove the manner and truth of our regeneration.

2. In our first birth there is many times the similitude and likeness, the form and favour of the parents (of them that do beget) this alwaies holds true in our second birth (in our birth from above) God begets no son or daughter, but he

begets them after his own Image and likeness, as we read *Gen. 5. 3.* That *Adam* begat *Seth* after his own image and likeness, that is, sinfull and corrupt, and mortal as he was; and needs must be, for that which is born of the flesh is flesh. So whosoever are begotten of God, whosoever are his offspring and image, his sons and daughters, are as *Peter* saith, made partakers of the Divine nature, *2 Pet. 1. 4.* or as *Paul*, We are the offspring of God, *Acts 17. 28, 29.* Forasmuch then as we are the offspring of God, That which is born of the spirit is spirit; but herein stands the difference between heavenly and earthly generation, between the natural and spiritual birth, between the adoption of God and man; man in adopting man to be his son, may bestow upon him his lands and goods, but he cannot communicate to him his graces or goodness; but Gods adoption hath not only in it an approbation and acceptation for sins, but he instamps upon them his own nature and image, he makes them (as I said) partakers of the divine nature. They are mercifull as their heavenly Father is mercifull, holy as he is holy; holy so, not so holy, mercifull, and holy according to the manner, not the measure of Gods holiness, or mercy, according to the quality, not the equality; perfect as their heavenly Father is perfect, in aim, intent, purpose, indeavours and desires; they pray and petition with *David*, *O that my waies were made so direct that I might keep thy statutes.* They press hard towards the mark of their high calling, they serve God truly and sincerely, though weakly and infirmly; and what is wanting in the perfection of their obedience, is made up in the truth and sincerity of it. Neither will God see weakness where he sees truth in the inward affections, where the heart is right and good, the obedience thereof is graciously and mercifully accepted; for God looks at, and calls for the heart, *My son, give me thy heart, Give it me, who first gave it thee, give me thine, who gave thee mine, nay, the blood of my heart, Non minus tuum quia meum,* It is nevertheless thine if it be mine; nay it cannot be thine comfortably, except it be mine perfectly; for as *Samuel* saith,

this

this is all that God requires of his people, only to fear the Lord, and to serve him with all their heart, 1 *Jam.* 12. 24.

Again, they that are Gods sons are loving as God is loving. God is love, and the more loving any man is, the liker God, the liker their Father which is in heaven; they are loving and peaceable that are born of God, peacemakers, and peacetakers; and S. *John* gives it as granted, that whosoever loves not his brother, is not born of God, for God is the God of love and peace; the multitude and number of believers are of one heart and of one mind. They question their saintship and sonship, who are enemies to love and peace.

Note:

Let us therefore for application of this point, for it needs close application, in these divided times, take St. *Pauls* counsel, *Be followers of God as dear children, and walk in love, Eph.* 5. 1, 2. Love is the Christians walk, not his talk; Gods children, as *John* saith, love not so much in word and in tongue (which is most of the love in these daies, a little warm breath) as indeed and in truth. Let us follow him in these pathes of love and mercy, and truth, and holiness; and though we cannot go his path, let us go as fast as we can, Let us run the race that is set before us, and if we cannot run, goe, if not goe, creep, follow God though it be but slowly, and easily, though it be with limping and halting, as *Peter* followed Christ along afarr off, and as *Ascanius* his father *Æneas*, *Non passibus æquis*, with no equal paces. If we cannot write after our copy, yet let us look to it and upon it, endeavour our best, and God will accept the will for the deed.

A Note of Doctrine to be taken of in this hatefull and hating age, wherein iniquity abounds, and the love of many (as Christ the truth prophesied) is grown cold, so cold that it cannot be felt. Brothers at dissention (as if they were no brethren) Christians without love and charity (as if they were no Christians.) It would make the heart of a righteous *Lor* to lament and bleed, when there wants no more instance than what *Philip* said to *Nathanael*, *veni & vide*, come and see.

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see. Love is the badge and cognizance of Gods children; *By this ye are known to be my Disciples, if &c.* It is the Christians Cloak and Livery, therefore the Apostle bids us put on love. This Cloak will cover many sins, it is both *indumentum* and *ornamentum*, not only a cloak to cover and hide, but an ornament to adorn; it was wont in times past to be the compromiser and determiner of all Law-suits; *Let not us fall out, for we are brethren*, saies Abraham to Lot, the greater to the lesser: What brethren and fall out? No, it is a good and joyfull thing for brethren to dwell together in unity. It was the harlot would have the child divided, the true mother would have it live: they shew of what house they came, of what discent they are who love to live in envy and malice, in hatred and division; you are of your father the devil, saith Christ to the envious Jews, for his works ye do; profess what they will, they have not God for their Father, nor the Church of God for their Mother, nor Christ for their Saviour who are enemies to peace; for as I said, True believers are of one heart, and of one mind, of one soul. Give me leave to give you a strong, pathetical, and effectual motive to love and peace, the character of Gods children. God is the God of peace, Christ Jesus is the Prince of peace, the holy Ghost is the Spirit of peace, the Gospel is the Gospel of peace, your calling in general is a calling of peace ye are called to peace: Ours who are the poor despised Ministers of Christ, is a calling and commission of peace; and we are commanded, nay charged, into what house soever we come, to preach and pray for peace to that house (how well and faithfully some have done their errand, let the world judge.)

When Christ came into the world he brought it; there was peace over all the world, the Temple of *Janus* was shut, and wars were ceased at every gate, and the blessed Angels of heaven sang at his birth and nativity, *Glory be to God on high, on earth peace, good will towards men* (and therefore surely there is heavenly musick in it) *David* saith, God will give unto his people the blessing of peace: So that peace is



a blessing; nay the blessing of blessings, the sugar and sweetning of all blessings; for nothing is a blessing without it; what are our sweetest comforts, our dearest and nearest relations, our riches, honour, magnificence, or any worldly accommodations, if not enjoyed in peace? It was therefore prophesied in *Esay*, That when Christ should be born (Christ the Prince of Peace) the peacemaker, that men should break their Swords into Ploughshares, and their Spears into Pruning-Hooks; that is, there should be unity and peace in the world, all animosities and hostilities should be laid aside (and so they are where Christ is born in us.) Nay even the Souldier with a sword in one hand, and fire in the other, he cries and speaks aloud, *Sic querimus pacem*. Thus we look for and seek for peace, peace being the end of war; when Christ lived in the world he taught it, *Beati pacifice*, Have salt in your selves, and have peace one with another. And if a man smite thee upon one cheek, &c. And if he take away thy Cloak, &c. When Christ went out of the world he made peace, his Legacy, *Peace I give you, my peace I leave unto you*; and when he rose again, he made it his salutation: He came in unto them, the doores being shut, and said, *Peace be unto you*; and when he had so spoken, he shewed them his hands and his side, as if he had said, see here, my dear friends, how dear your peace cost me (even these wounds in my hands and side) *non paratis eam*, break not that so easily which cost me so dear, upon every poor and slight occasion, or for the love of every base sin or pleasure, make  
not

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not me to bleed again : Enough I think to coole the fiery spirits.

If this will not serve to take the sting of envy and malice out of the minds of many, but still like Salamanders they will live in the fire and heat of contention, I will send such down to the place of utter confusion, for an argument of peace, and they shall hear even the Devil himself pleading hard for that which he continually breaks, *Mat. 8. 30. What have we to do with thee, Jesus, thou Son of God, art thou come to torment or trouble us before the time?* They that trouble all the world, you see, would not be troubled themselves. Enough to cool the fiery spirits of such as make division their music, and love to fish in troubled waters, nay that stir trouble the waters themselves, and then complain of the Lamb that comes to drink of them; let me send such to meditate upon that speech of Christ, That *Belzebub is not divided against Belzebub, if he were, his kingdom could not stand*; That seven devils agreed in *Mary Magdalen*, a legion in another; whereas with grief be it spoken, three scarce agree with us in a Family, or ten in a Parish. But were our State and Commonwealth as strong as the kingdom of Satan, division and contention (if continued) must needs bring it to desolation and ruine.

As *Joseph* therefore when he sent his brethren home to their father, gave them this godly advice, *Fall not out by the way*, the same I exhort and beseech in the bowels of our blessed peace-maker (looking all towards *Jerusalem*, let not *Babylon* have our hearts) let us go on in love and peace, and the God of love and peace will be with us: O let not division of hearts hinder the building of Christianity, as division of tongues hindred the building of *Babel*. *Filia dissensionis desolatio*, The daughter of dissention is dissolution, yea and desolation. The factions and divisions between *Simeon*, *Eleazar*, and *Jehochanan*, foretold and prophesied by Christ, and faithfully recorded by *Josephus*, a fellow sufferer and eye-witness, laid the Temple and City, and the houses of *Jerusalem* desolate, and not one stone upon another. The Temple of *Solomon*,

you know (who was a Prince of peace, and type of Christ) was built in peace, there was not the sound of an Axe, Hammer, or any other instrument heard in the erecting of it: Indeed it was beaten down with Axes and Hammers (as *David* dolefully complains) but it was set up without them. The mystical and spiritual sense you easily apprehend. The spiritual Temple and house of God in us, is, or should be built in peace and unity, without clamor, stirr, or noise, we should, as the Apostle saith, edifie one another in love and peace: for *Si collidimur frangimur*, If we be broken and unbound, we are undone, signified by *Scelurum* faggot, a known story, *Divisum est cor eorum jam jam interibunt*, saith the Prophet. Their accord is gone, their cord is untwisted, they cannot stand, *Isconedo* the Spanish Poet, being demanded by his Master, *Philip* the third, by what means he might become Master of the Low Countries, he gives him this shrewd and subtle counsel, Divide them amongst themselves, according to *Machiavels* precept to his *Cesar Borgia*, *Divide & impera*, make a division and get the Dominion, It is observed by many learned men (and lamented by more) that the unkind and needless division of Christian Princes amongst themselves; have added more Lands and Territories, more Dominions and Principalities unto the Turks Empire, then their own Sword and Bow, As *Phrahartes*, one of *Pompey's* chief Captains said of *Julius Cesar's* Conquests, *Nostra ruina factus est magnus*, By our ruine he is raised and made great; his gain hath been our loss, his rise our downfall; our breaches and divisions (which like *Reubens*) have caus'd great grief of heart; have been his utmost advantage: Whilst we worry and fight, and sheath our swords in one anothers bowels; they say with the Edomites, There, there, so would we have it: they sing and laugh with *Nero* (having set *Rome* on fire) When I am dead, let all the earth burn: And therefore (for conclusion of this point) in which I have been something earnest and long (being very seasonable and needfull to press in the condition we are in) let us but advisedly and

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and soberly consider the many mischiefs which factions and divisions have brought into the world, and closely lay them to heart, and it cannot but warm us with that heavenly fire of love (the image of our Father) and account it with *David* ( who though a fortunate and valiant Warriour, yet a man of peace, nay altogether for peace) a man much vers'd in battel, and sing it with him, It is a good and joyfull ( or a pleasant and joyfull thing ) for brethren to dwell together in unity : For our own particular, let the men of our famous Nation give me leave to speak to them, and put them in mind of their own strength and honour, in intimating unto them the memorable words and observations of *Henry* the fourth, the Champion of Christendom, Monsieur *Roan*, the Champion and Marshal of *France*, in the beginning of the Reigne of Queen *Elizabeth* of blessed memory, walking in his Gallery with *Roan*, and being in serious discourse of the unity of the Queen with her Subjects, of their unanimity and strength, of the wealth and strong situation of the Island (which he said was impregnable, and unaccessible, being walled with a Wall of Brasse) (he meant invironed and compassed with Seas) *Roan* answered like a prudent observer, *Angle le terra grand animal.* The Land of *England* is a strong and mighty body, which can never die except it kill it self.

And surely they deserve more then one death, who willingly and desperately goe about to be their own murthers, with *Nero*, to kill, and rip up the bowels of their own Mother.

And to me it seems a mystery (indeed the mystery of iniquity is in it) that many have, and will have order in their own houses, and it is the Item and injunction they give to their servants, (when they hire them) this is the order of my house, and thus and thus you must doe and obey; and yet would have none in the great House (the Church and Commonwealth) neither Magistrate nor Minister. I will say no more to such, than the great Apostle hath spoke before

fore me, If any man be contentious, we have no such custom, nor the Church of Christ, and that God is the God of order, not of confusion: And how can he serve God that is the God of love and peace, without peace and love: His Name is love, and his Law is love.

And therefore to conclude this Character of a Christian, and strongly (once more) to move to unity and peace. Take three pathetical and emphatical motives and perswasions from the Doctor of the Gentiles.

The first is, 1 Cor. 1. 10. *Now I beseech you brethren, by the name of the Lord Jesus Christ (by which you are named or called) that you all speak the same things, and that there be no divisions amongst you, but that you be perfectly joyned together in the same mind, and the same judgements.* Love and unity are the Cement and Glew of Christianity and Religion, the unity of the spirit is best kept in the bond of peace.

The second is Phil. 2. 1, 2. *If there be any consolation in Christ, any comfort of love, any fellowship of the spirit, any bowels of mercy, fulfill my joy, and be ye like minded having the same love, being of one mind, and of one accord, and let nothing be done in strife or contention (for that undoes all) God came to Adam in the cool of the day, and to Elids, not in the thunder, or fire, or storm, or tempest (but in the quiet sound) 1 Kings, 19. 11. And it is worth your noting upon what persons, and at what time the holy Ghost came down, Acts 2. 1, 2. He came down upon the Apostles whilst they were all in supplication and prayer, and (of one mind) in an upper Chamber in Jerusalem.*

The spirit of unity descends upon none, but upon such as have unity of spirit. Beloved, if ever we find an enlargement of spirit, or feel the descent of spiritual blessings in an ample and plentiful manner, we shall find it to be when we are in unity and unanimity: And therefore if we will have a sensible apprehension of the spirits communion and benediction, let us (in the name of God) meet in one As-

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sembly

sembly in the same mind of those primitive Christians (to which we pretend did, and be in the same posture and devotion they were, *Acts 4. 31. Who being of one heart, and of one mind,* the place moved where they met : When we hold one of *Paul*, another of *Apollo*, another of *Cephas*, are we not divided? and divided prayers are fruitlesse (when the River is divided into many streams and currents, it cannot carry our Vessels) our hearts wanting love and unity, and our Altar fire, the incense of our prayers cannot ascend.

3. Note that place well, *2 Cor. 13. 11. Finally my brethren farewell : be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you;* and if God be with us, and for us, we need not care who can be against us : God is the God of love and peace, and the Godly are peaceable, and loving. By those characters, men shew their heavenly birth, their birth from God, whose name is Love, and whose Law is Love.

3. In our first birth, *Generatio unius est corruptio alterius*, the generation and begetting of one, is the death and corruption of another : untill the old man be dead, the new man cannot quicken, As it was prophesied of *Jacob* and *Esaue* when they were in their mothers womb, that the elder should serve the younger : So untill the elder man be brought into subjection to the younger, there can be no peace in the members, neither is this work wrought.

4. In our first : some are more easily conceived and brought forth into the world, some with much more difficulty and pain, with greater sorrows and anguish, with many throbs and throws, crying and roaring, and (being pained with the woman in the twelfth of the *Revelations*, ready to be delivered.) Thus it is in our second birth, some are more easily converted and turned to God, as the Jews at *Peters* first Sermon; and *Lydia* and the Gaoler at *Pauls. Acts 16.* Some cost their spiritual Parents a great deal more pain and labour, as the *Galathians Paul*, My little children,

children, cries he; of whom I travel in childbed again untill Christ be framed in you, *Gal. 4. 19.* and the Prophet *Jeremiah* considering and grieving at the obstinacy and rebellion of Gods people, cries out, *Ah my belly, my belly, how am I pained?* which complaint signified nothing else but the extreame sorrow and heart-breaking which the Prophet suffered, to reduce and bring the disobedient Jews into the Fold of Christ; to regenerate and convert them.

5. In our first birth there commonly goes an espousage and contract before the marriage, to make the issue and act legitimate and lawfull: So Christ, to make himself a lawfull seed, marries himself first unto the Church; *Conglutinabo, or desponsabo te mihi fide*, I will marry thee unto me in faith; faith is as it were the marriage-ring (and that is the reason I think after the covenant and contract, that the Ring was given in marriage.) Now being thus married unto Christ, we are no more two, but one flesh, *Gen. 2. 24.* and never did any man hate his own flesh, *Ephes. 5. 29.*

6. In our first birth we grow and are framed in our mothers wombe by degrees: first the heart (for that is *primum vivens*) then the brain, then other arteries and members, untill we come to be a perfect and entire birth: Thus it is in our second birth (as Nature in forming, so grace in reforming, begins at the heart) that is first reformed, and renewed, and then all the parts of the body, and faculties of the soul, will be amended and reformed: *David* therefore (though polluted and defiled throughout, yet he praies for the sanctifying and purging of no part but his heart. *Create in me, &c.* Purge my heart, and I am clean all over. As therefore *Job* said, in his travel, to *Jobab* (when he met him in the way) *est tibi cor rectum*, is thy heart right as mine is? The same in effect God speaks in truth, *est vobis cor novum*.

Is your heart good, is it renewed? Then come up into my Chariot, come ye blessed children of my Father, &c. For the new heavens, nor the new name (the name of Filiation and Sonship) are for none but new creatures.

7. Lastly, in our first birth we are born babes, and not men. It were a monstrous thing to see a new borne child at his full growth the first day or week : Thus it is in our second birth, we are born babes, and not men : Babes, and need the sincere milk of the word ; and then come to be stronger men by degrees, and so have need of stronger meat : *Nemo nascitur artifex*, No man is his Craftsman the first day. This I note, against the sudden growth of many, who boast of their soon acquired grace and goodness, and think they are at the height of religion, before they know the foundation, or have learned the Principles : There were steps and staires to *Solomons* Throne, and so there are to Gods, to heaven : No man can step thither at one stride ; we come to heaven *per gradum, non per saltum* ; by degrees, not by leaps. How comes it to passe then that many think they are at the highest pitch of grace, when they have scarce made one motion or step towards it.

Certainly many that are such Saints on a sudden, that think they are so high above others, are carried up, or rather hurried by their own fancy and imagination : For neither holiness nor heaven are got, but by gradual and orderly walking ; Gods Statutes being a way, continually leading to some glorious end.

There is an orderly going up the starrs in *Jacobs* Ladder, a leisurely going forward by degrees, a daily profiting, and proceeding in grace and goodness, as the young babe growes daily and hourly towards his full pitch and growth, see *2 Pet 2.*, 6, 7, 8.

Add to your faith vertue, to your vertue knowledge, to your knowledge temperance, to your temperance patience, to your patience godlinesse, to your godlinesse brotherly kindnesse, to your brotherly kindnesse love Sudden growthes are ever suspicious: Remember *Jonas's* gourd; what came up in a night, withered in a day : Come but a little persecution for righteousness sake, and this forward seed is scorched, this hasty corn is blasted, they have no root,



as our Saviour speaks, *Mat. 13.* or as Saint *Paul*, They are not rooted in knowledge, nor well principled, and therefore can never come to perfection : As *Isaac* therefore demanded of *Jacob* in another sense, *How is it you found it so quickly my son? Gen. 28. 20.* So may I say of these forward ones, which like young lapwings run into the world with the shell on their heads; how is it you found grace so quickly, that you are so good, and heavenly so suddenly, that you know more in a day, than your Teachers in all theirs. Heaven is a penny, and it must be wrought for; he must endure the heat of the day, that will have the wages at evening: It is a Pearl that must be digged for, he must sweat and take pains that will find it; it is a Garland that must be run for, a Crown that must be fought for: it must be got *sudore*, not *sapere*, by sweat, not by sloath, *superantibus dabitur*: To them, and none but to them that overcome shall this Crowne of life be given: Be thou constant, or faithfull unto death, and &c. None but conquerors over sin and Satan, shall ever wear this Crown. And this fight is not easie or short, we must resist unto blood: There is the Law of sin in the members rebelling, &c.

Christianity (as I told you) is called the difficult work of faith, and a working out our salvation with fear and trembling: It is no easie thing to believe; but so hard, that when the Son of man comes he shall hardly find faith upon earth.

From this that hath been spoken, an usefull Doctrine presents it self; Namely, That there must be a growth in grace, a proceeding and going forward in holynesse and righteousness: For children and babes grow in stature as they doe in years; so must Christians. It were a wonder, nay a miracle almost (for any) to see a young child born to day, at the same growth and pitch seven years hence: And very lamentable I am sure it is (to see many aged men, and men well stricken in years, going out of the world before they knew why they came in: to die before they knew how to live to see *elementarium semen*, an old man in his A. B. C. young,

young, old men: Gray before they are good (as we say) a man well gone in years, not at all improved in grace. The Prophet *Esaiab* speaks in his time of children of an 100. years old, 65.20. We may apply his Prophecy to our times; And *Seneca*, that divine Heathen tells us, That it is a shame for a man, an old man, who to shew he hath lived long in the world, hath no other witnesse to produce but his gray hairs. And *Diogenes* the *Cynick*, as bitterly as wittily, told one that boasted of his age and eldership (and therefore scorned to be reproved) that he had put off *pueritiam*, but not *puerilitatem*, he had put off his childhood, but his childishnesse he had not put off. Beloved, though we should be as new born babes (in desire to the sincere milk of the word) yet we should not alwaies be as babes new born; stand at a stay like a horse in a Mil, which is all the day going about, and yet at night in the same place he was. If we proceed not, nor make any progresse in grace and goodnesse, we have no grace nor goodnesse at all; like Scullers, or Oars, if we goe not forward, we goe backward. Examin we then the truth of our spiritual birth, by this of our natural (I mean by this likenesse and similitude to our natural) Art thou a stronger man in Christ now then formerly, this day then yesterday? are thy sins more mortified and weakned, and thy graces more strenghtened? is it between thy old man and new, the flesh and spirit, as it was between the house of *David* and *Saul*? Doth *David*s house grow stronger and stronger, *Saul*s weaker and weaker? Doth the old man die daily. and the new grow and quicken? Try and sift thy heart and the graces thereof by this rule, for *minime sane est bonus, qui melior esse non vult*: good that man or woman cannot be, which endeavours not every day to be better: *Si dixeris sufficit periisti*: if thou ever say thou art good enough, thou art in a manner undone; for in the waies of vertue and goodnesse not to goe forward, is to goe backward: Grace and goodnesse never were in us, if they are not improved in us, as I said; He was never good at all that desired not every day to be better. And therefore though we

be never a day good as we should be, yet let us be every day better then we were; every day break one thread of that net in which we are ensnared, every day grow in grace, and in the knowledge of our Lord Jesus Christ, the second of *Peter*, the 3. and last: For howsoever we shall not find it profitable, nor it may be commendable, in these evil daies (wherein grace and goodnesse is ashamed of it self, and the name) yet I am sure we shall find it comfortable: *Indice nos sentire meliores*, every day to find our selves better and better. For faith and a good conscience, a regenerate and holy life, had it no further or future reward, it is it self *præmiū sui*, its own reward, and gives such unspeakable peace and quietnesse to the soul and mind, that none know it but they that have it. It was the commendation of our blessed Saviour, *Luke* 1. That as he grew in years, he grew in favour with God and man; and it will be our exceeding comfort to see, that our last daies be our best daies, and that our latter end be better then our beginning. They that are planted in Gods house saith *David*, are flourishing and well liking, and will bring forth most fruit in their age. Yea and even then when their Almond Tree doth flourish, their hearts will be (as neare as they can) as white in innocency, as their hairs are with age; and indeed herein is our heavenly Father glorified, if we *&c.* *Jo.* 11. 8. As the little child, then grows in every member of the body, so the regenerate growes in every affection, in every grace: for graces and goodnesse (like the babes milk) are so sweet to the souls of them that taste it, that they do, they must needs long for more.

As Then the woman of *Samaria*, when she heard Christ speak of a water of which whosoever drank, should never thirst more, cries out, Lord give me evermore of this water. And the Disciples hearing Christ speak of a bread of which whosoever did eat, should never hunger more, desire, Lord give us evermore of this bread. So whosoever doth once taste how good and gracious the Lord is (as *David* speaks) must needs pant after him as the hart, *&c.* and

and as a new born babe desires the sincere milk of the word, that he may grow thereby : for no growth, no grace.

So much of the similitudes and likenesses betweene our first and second birth. Follows now the eminency and dignity of a Christian new born, and truly very superlative, and great is the dignity and honour of a Christian born of God ; as the Ambassadors of *Pyrrhus* said of the quondam Senators of *Rome*, *Quod vidi Senatores, tot vidi reges* : So many Senators as I saw, I saw so many King.

The same, and more, we may say of them that are born of God, *Quot vidimus in terris renatos, vedebimus in cœlis regnantes* : So many as we see on earth converted, we shall see in heaven crowned. See a little into this dignity.

He that is born from above hath God for his Father, and *Jerusalem* which is from above, to wit, the Church for his Mother, Christ Jesus the son of Gods love for his Brother ; the Noble blood of Jesus Christ runs in the veins of every true Christian : He is of the blood-Royal. For as I told you before, they are by this heavenly birth, made partakers of the Divine Nature, 1 *Pet.* 1. 4. and so a noble generation, a royal Priesthood, a peculiar people, &c. the noblest born of any in the world, are they that are born from above. It was the religious and pious speech of *Theodosius*, an Emperor of *Rome*, *Malletm esse membrum Christi quam caput imperii*, I had rather be a member of Christ then Head of an Empire. And *Luther* to that purpose, *Malletm esse Christianum rusticum, quam paganum Imperatorem* : I had rather be a Christian clown, then a Pagan King. Rejoyce not (saith Christ) in these and these things, that you have preached in my name and in my name have cast out devils, but in this rejoyce, that your names, &c.

So boast not so much that you are born of these and these houses, of that high and noble blood, as that you are born from above. Look not so much to your natural generation, as to your spiritual regeneration, *Civis aequalumnes impares nascimur*, &c. The dust equals all. Look therefore to that birth by which we are made heirs of God, and joynt heirs

heirs with Christ. The true honour (I say again) is to be born again; by which birth we are allied to Christ, and made of his alliance and lineage: For he that doth the will of my Father (which is in heaven, saith Christ) the same is my sister and brother, and mother; and when some came and told him that his mother and brother were without to speak with him; he answers (as I told you) *Mat. 12.* and *Luke 8.* by pointing to his Disciples, *Mat. 12.* 49, 50. He stretched forth his hands towards his Disciples, and said, Behold my mother and my brethren; for whosoever doth, &c. The same *Luke 8.* My mother and my brethren are they that hear the word and do it, *verses 21.* By which places of Scripture we see plainly and evidently, that Christs respects are greater, and he is dearer and nearer to them that are united to him by faith, than by blood, by spiritual regeneration, than by natural generation. And St. *Austin* from hence is bold to affirm, *Felicior Maria credendo in Christum quam concipiendo carnem Christi*: *Mary* was more happy in believing in her Son, than in bearing him, in believing in him in her mind, than in bearing him in her womb. They are dearer and nearer to Christ, that are allied to him by faith, than by the flesh: and this our Saviour mildly intimated to the woman, who looking too carnally and sensually upon his outward and natural generation; and crying out, blessed the womb; and he corrects her in these words, *Nay more blessed are they that hear the word of God and do it.* It is not the conception of the body, but the conception of the mind, which unites us to Christ; for howsoever by the body we are born at first, by the mind we are born again: The womb, of which conception lies higher, namely in the heart, where the seed of the word is sown to receive the ingrafted word, and to conceive the new man, and by faith to impregnate and bring him forth. This is the work of regeneration, and this unites us to Christ, makes us bone of his bone, and flesh of his flesh. The word of God (which is called the seed of our new birth) goes in at our ears, from thence down to our hearts, and there (as I said) it doth impregnate and fructifie, and bring forth the new

Men. God begets us of his will by the word of truth. I will conclude this Point with the Prayer of St. *Augustine* before one of his Sermons, beseeching God that *Quicquid meditatum est cor meum* : whatsoever my heart hath profitably meditated upon this divine Subject, may enter (from my mouth into your ears, from your ears into your hearts, from your hearts spring forth in your lives and be fruitfull; so that receiving the ingrafted word with meekness, it may be able to save your souls.

As you have in part seen the eminency and dignity of a Christian (of which you shall hear more anon) so I pray you note three great and singular privileges, and prerogatives of one born of God; they are worth your noting and observation.

I. First, *They that are born of God, sin not*, 1. *John* 3. 9. He that is born of God, doth not commit sin: Sin not (may some say) how can you make that good? since the most righteous sin seven times a day; and there lives not a man upon earth that sins not? If we say we have no sin, saith St. *John*, We, I for one, we are not only deceivers, but liars, 1. *John* 1. In many things we offend all (saith *James*, We, he puts himself in, *James*, called the Just) puts himself into the number of sinners (We offend all) all of us in many things, and many of us in all things.

*Verebar omnia opera mea*, saith *Job*, I feared all my works, knowing that in the best of them is weakness, in the worst, wickedness, error in all.

*David* cries out, Who knows how often he offendeth? (The highest form of believers are not without the actings of sin, though the lowest forms are not under the dominion of sin) And what were *Noahs* drunkennesses, *Lots* incest, *Abrahams* simulation, *Dauids* Adultery, *Solomons* Idolatry, *Peters* Apostacy, *Thomas* his incredulity, were not these sins? *Noah* was a just man in his generation, *Abraham* the Father of the Faithfull, and friend of God; *David* was a man after Gods own heart, nay the Father of Christ (according to the flesh) *Solomon*, a type of Christ, and Prince of Peace.

Peace. Peter the prime Apostle, upon whose faith Christ did build his Church. Thomas vouchsafed that never man was to put his finger into the hole of our Saviours side, and to handle his wounds; yet these tall Cedars were not only shaken, but overthrown: *Et si non timuit lupus illum gregem intrare*: If the Wolfe feared not to enter into the fold of which Christ was the Shepherd, how may we fear our standing, since these strong ones were ever taken with faults, no small ones, and infirmities, not a few: Let him that standeth take heed. 'Tis true, *peccatum inest in electis, non praest*, It is in them, not over them: *remanet non regnat*, it remains in them, it reignes not in them; *Vivis, non vincit*, it lives in them, but it conquers them not, *bellat, non debellat*, it wars, but it wins not. They are not so perfect, so thoroughly sanctified here in this life, that ye fail not, or fall at all, nor sin at all, that *peccatum non sit, or nist*, that sin should not be, or be in them; but they are so upheld and preserved by the power of God unto salvation; *ut peccatum non praest non obsit*, that sin should not reigne in them, nor ruine them; because (as I said) God keeps the feet of his Saints, and his seed, that is, his spirit and word remains in them. So that though they fall, yet they fall not foully, or finally, though sin be in them, yet it reignes not in their mortal bodies, that they should obey it in the lusts and desires thereof; because they be born of God, and by faith lay hold upon the Lamb of God, which hath taken away, &c. and they have an Advocate with the Father, &c. But we are to know that this Advocate, this Jesus who was so called because he should save, though he hath taken away the strength and sting of sin, the guilt and condemning power thereof, yet he hath not taken away the being of sin: The site of sinne, that Christ hath not stirred, but the spite and might of it, that he hath quelled; the might that it should not *regnare*, reigne; the spite of it that it should not *damuare*, damn: Sin is in the best and holiest, but it condemns not them that are in Christ, *Rom. 8.* 11 They commit no wickednesse (saith David) that walk in thy waies, that is willingly, purposely,

or resolutely : They sin indeed out of weaknesse and frailty, and error, out of negligence and carelesnesse, and rashnesse, but not out of wickednesse, intention, or presumption, out of infirmity, and inadvertency ; they sin, but not delightfully, or desperately, willingly, or constantly ; they sin not finally, or to death, with their mind they obey the Laws of God, though with their flesh the Law of sin : or as one saies upon the place, They live not unto sin, but unto Christ who died for sin ; or (which is the truest and the most comfortable exposition of all) They sin not, because their sin is not imputed nor laid to their charge. They are looked upon in the face of Gods Anointed, and so God sees no iniquity in *Jacob*, &c. Thou art all fair my love, saith Christ, and there are no spots in thee : spots she hath, as there be spots in the Moon, she hath sin in act, but her sins are not imputed : Thou art fair saith Christ, through the beauty that I have put in to thee. In this sense they that are born of God, sin not ; they have sin in them, but not ruling or reigning in them ; *Rom. 6.4* As Christ said to his Disciples when he found them asleep, The spirit is willing, but the flesh is weak : And the Spouse of her self and her drowsinesse, I sleep, but my heart waketh : So the Saints of God, the best have their nods and neves but the heart wakes when the eyes are closed ; even in their falls and weaknesse they have a desire to stand and to be strong in the Lord : and as I said, With their mind, &c. *Rom. 7. last.* They sin, I fry again, but it is not their work or trade ; It is not they, as *St. Paul* saith, but sin that remains in them. Secondly, It is their desire and intention to do good ; 3. They lie not, they continue not in sin, but their course is after the Commandment, and a walking in and by the spirit : whereas the wicked and unregenerate, they sin purposely with delight and pleasure, and they continue in their sinne, making it their work end trade ; they make it their Plough (as *Job* saith) They plough iniquity (and therefore they must needs reap misery,) They work it, and cannot sleep except they commit it ; they love it, and live by it ; it is not onely their love, but their life : and as it is their trade and their work



work, so it is their sport and pastime, their mirth and recreation, this fool (the sinner) makes a sport of sin: a fool indeed; for have they any understanding that work wickedness (saith *David* whereas the regenerate man grieves and mourns, and laments for it, his righteous soul is vexed at it; and he never finds rest or quietness, untill he feels in his conscience the assurance of his pardon in Christ. *Augustin* in his Book *de civitate Dei*, sets forth the difference between the sins of the regenerate and unregenerate, very learnedly and comfortably, by a comparison and instance in *Tarquin* and *Lucretia*, where speaking of her ravishment by him, he saith thus, There were two bodies, and yet but one Adulterer, and concludes, *peccatum factum est de illa, non ab illa*: sin was done with reluctancy and striving, and strong opposition upon her; it was not done willingly or delightfully by her: The same may we say concerning the sins of the regenerate; sin is done with reluctancy, and striving, and opposing, and resisting upon the Godly, it is not done willingly, or purposefully, or readily, or pleasingly by them: Like men spiritually oppressed by the potency and power of the enemy, by the strength and power, and violence of Satan, *The good they would do they cannot do it, but the evil, &c.* *Rom.* which makes them heavily and dolefully to complain, *Miserable men that we are, who &c.* and concludes the point, having shewed the difference between the sins of the godly and ungodly, in two sentences, which deserve your observation: 1. *Verus penitens semper est in timore & dolore*; a true penitent is alwaies in fear and grief. In fear lest he sin; 2. In grief for sinning. Try thy self by this; Art thou afraid when thou goest forth into the world (where men walk as amongk snares) lest thou sin, and be ensnared; and if thou beest overtaken with a fault, dost thou grieve and lament thy folly and weakness, and art never at rest untill thou hast made thy peace with thy God? It is a certain signe of thy sonship, that thou art the child of God: thy sin shall not be imputed. The second observable note of the Father there, is this, *Peccata non nocent quia non placent*: Those sins do never hurt, which do not please; they dama-

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damn not any man that delight him not, because they be not committed with the heart, mind, or will; for it is a true rule, *Quod cor non facit non fit*: What the heart doth not, is not done. So much of the heart and mind, as is in any sin, so much it is a sin, where they are not, there is no sin, formally or evangelically, at least condemnatory: *These things I write unto you*, saith St. John, *that you sin not*, which is an impossible thing in a strict and legal sense, as I have said; but in an evangelical and Gospel sense, it is possible: You must not sin as wicked men do, who do nothing else but sin. (Their life being a continuall and continued course of sinning) who make it their work and trade, work it with both their hands, and all their heart; earnestly and constantly, which they doe not who walk in Gods waies, and who are Gods children; but he that is born of God, doth righteously, 1 John 2. 29. And he that is born of God, heareth Gods word, John 8. 47. He carrieth a flexible and docible heart unto the word, which is the seed of our new birth, and preserves a man from sin.

Carry we our selves therefore like holy persons, like men born from above: and if David thought it a great honor to be son in-law to a King, Let Christians think it a transcendent dignity and honor to have God the King of Kings for their Father. Shall such a man as I fly, saith *Nebuchiah*? So shall such a man as a regenerate man sin wilfully, or presumptuously offend such a Father as God is to him? whose eyes are over him to protect him, and his hands under him to support him, who numbers his very hairs, and *si sic curat superflua in quantitate seruitate est anima*: They that are Gods children cannot, will not sin: they have the blessing of impotency and weakness in their regenerate part, that they cannot sin strongly: though they have not that blessed liberty in the regenerate part, that they cannot sin at all. *Mephibosheth*, though he was lame in his feet, yet he was of the bloud royal, son to a Prince, and grandson to a King: so may a Christian be the child of God though he be lame and weak in holy duties and performances. He walks uprightly, that walks sincerely, and with a good heart. And as I said before, God will not see weakness where he

he sees truth in the inward affections : It was the happinesse of *Adam* in Paradise, *Potuit non peccare* : He could not have sinned : God gave that power and strength unto the soul in the Creation, that he was able to have preserved himself from sinning : It is our unhappinesse now after his fall : *Non possumus non peccare* : We cannot chuse but sin, being born in iniquity and conceived in sin : sinners from the womb.

It will be our happinesse in heaven, *Non possumus peccare* : We cannot sin at all. In a word, Not to sin at all is the happinesse and holinesse of heaven : Not to sin wilfully or presumptuously, is the holinesse and happinesse on earth.

This then consider and apply, for the conclusion of this comfortable priviledg, That to be preserved from sin (from the hurt and danger of sinne) is a great priviledge and blessing : He shall give his Angels charge over thee to uphold thee, &c. And this blessing and priviledg God promised, *Job* 5. his faithfull servant, and obedient child, That he should not sin, which is the greatest comfort the world can afford : It is (if considered) the next priviledg to God, and the highest priviledg of man, of mortal man : And when in a full sense man shall be taken from sin, he shall be received to joy, to fulness of joy, and the more we empty of sin by repentance, the more we are filled with joy, which is sound and felt here by the testimony of our own consciences, which is the very beginning of heaven and of happinesse in this life : The more holy, the more happy. Pray we then to God who is the only cleanser and purifier of the heart, our only sanctifier, and pardoner of sin : To make us so happy here as to be holy (that is, not to have our sin imputed) For blessed is he whose iniquity is forgiven, &c.) and so holy here, that hereafter we may be eternally happy.

The second Priviledg.

He that is born of God, doth overcome the world. It is Saint *Johns* Doctrine too, *1 John* 2. The world is too base for their high-calling in Christ Jesus : They are born from above, and therefore should not mind things below.

The world God set and placed under mans feet to tread and trample

trample upon, not to set his heart upon: God made the world for man, and therefore he made man himself, for a better thing then the world is, for himself and his Kingdom : and therefore the Church of Christ, the mother of us all is described, *Rev. 12. 1.* To be clothed with the sun, and to have the moon under her feet, and upon, &c. the meaning is, she was cloathed with Christ the Sun, that is, with Christ the Sun of righteousness, according to that saying of St Paul, *Put ye on the Lord Jesus Christ*: Indeed he is *indumentum & ornamentum*, our garment and our glory : She had the moon under her feet, that is, she had all earthly and worldly things under her, which are compared to the moon for its waxing and waning, changing, decreasing, and increasing, for her continual variations and uncertainties, she treads them all under her feet, she makes light of them, knowing that she is born from above, and there is her inheritance, she therefore regards not, nor values earthly things in comparison of heavenly : for he that is cloathed with the sun, cares not for the light of the moon, which hath all her light from the sun: So he that hath God, what need he care for the world: he that dwels in the sun, what need he care for any light from the moon, which is Gods creature, and made only for mans use and service : God hath set all things under his feet, as *David* saith, Given him rule and authority over all the creatures: He hath given the earth to the sons of men : It was the observation of the Poet,

*Os hominis sublime dedit cælumque pæri  
iussit, & erectos, &c.*

Whereas all other creatures were framed with dejected and cast-down countenances, with faces hanging downwards : he made man with an erect, lofty, and stately countenance, that he might by the consideration of his feature and composition, be put in mind of the end of his creation : and as *S. Paul* saith, *Quæ sursum sunt querere*, Seek those things which are above: So that these Eagles (Christians) should not catch at flies, nor these *Herculeses*, the offspring of God. Sit at a distaff, and do such drudgery and base services as the world and flesh (like *Omphale*) shall prescribe unto them: The world I say God placed under mans feet, that his head and heart should not be where his feet trod and trampled.

Since

Since then the Creatures were all made for Mans use and delight, for their encouragement to, and in Gods service, making them all constantly and willingly to serve Man, that Man might so serve his Maker with cheerfulness and willingness; Shall Man make himselfe so base, so dishonour his high calling, so degenerate, as to make himselfe a slave to his slave, a servant to his servants, with cursed *Cham*, whose curse it was to be a servant of servants: *Amare res suas plus quam se*, to love the Creature more than the Creator, which is blessed for ever?

No marvaile then that God, who is a jealous God, and will not give his honour to another, nor love, affect, or esteeme any thing in the world more than him, or above him, many times drops gall and bitterness into our creature-comforts, and imbitters our earthly blessings, when he sees us dote too much upon them, and place that contentment and satisfaction in them, which we should place in him; set them in his throne, and make Idols and Images of them, falling downe to them, and worshipping them, as *Israel* did to the Calf, as the covetous man doth to his Gold, calling it his god, and the wedge of gold his confidence, the amorous and lustfull man (the *Sampson* to his Mistress) the proud man to himselfe and honour.

Beloved Christians, the next way to lose any thing is to love it too well; and 'Almighty God when he sees us set too deep an affection and love upon any creature, and prefer any earthly creature in our affections before him, he either takes it quite away from us, or else drops some bitterness into it to make it distastfull.

Let God therefore have the prime and principall, the strength and constancy of our affections, and let us love all other things with a subordinate and inferiour love, and all he gives us to enjoy, let us love for the givers sake (as his gifts and blessings) and so we cannot erre in our love. Let us love other things with a subordinate affection to him, and with a willing resignation of them to his Divine will and pleasure to his disposall: But the onely measure of loving God is to love him without measure; we cannot love God too much.

Secondly, Remember thy self (O Man) whence thou art, & the place whither thou aimest and tendest. Thy face is towards Je-

*rusalem*, let not *Babylon* have thy heart. For wilt thou, which art borne for a better inheritance, which shalt one day feed of the food of Angels, which shalt sit with *Abraham*, and *Isaac*, and *Jacob* in the Kingdome of God, wilt thou so far disgrace and debase thy selfe, thy Father, Friends, and Country, as to spend thy self and lay out thy self upon earthly and transitory things? Lay out thy labour for that which is not bread, &c. *Isa. 55. 2.* No, let *Babylon* feed upon these dishes, let the Prodigall cate these husks. The testimony of Christ hath given thee no such legacy, his Kingdome, as himselfe testifies, is not in this world, and so consequently ours, and therefore not our Crowne. Thou art borne from above, therefore let not thy affections on things below. They are below thy birth and breeding, thy condition and calling. Set them not therefore above thee, make not thy Servant thy Lord, (the World, and the things therein like Fire and Water, are good Servants, but bad Masters) let them not therefore rule over thee.

But say what we can or will, men will, most men set their affections upon these worldly things, which *S. Paul* (upon good grounds) dissuades we will fasten our minds upon these transitory substances, we will spend our shafts at these flying fowles, which have wings like an Eagle, and are vanished as soone as possessed; like little children we will hunt these shadows, and let reall, substantiall, and enduring substances goe. Perswade we what we can, (had we the tongues of men and Angels) we could never perswade men from doting upon these vaine, transitory, deceitfull, and uncertaine riches. But we will build where we cannot stay, and anchor where we cannot harbour, and faine would we set our rest here in this restless place, this troublefome and unquiet world, (whose whole composition is nothing but commotion and tumult) although *Saint Paul* tels us, That we have no continuing City here, and the Prophet calls upon us to arise and be gone in our affections, for here is not our rest. And notwithstanding that urgent precept and counsell of *Saint John*, Love not the world, nor the things of the world, If any man, &c. But his words are but wind, and spoken onely to the aire, What not love the world, nor the things of the world? You shall as soone get the heart out of mens bodies, as the love of the world

out of the heart. They are as impatient for riches, as *Rachel* was for a better wealth and substance, *Give me children or I die*: So give me Riches or I die, (and indeed many die in the too eager pursuit of them, (as she did in her travail.) God gave her children, but one was her death: So God gave some Riches, but it is for their ruins: As God gave *Israel* a King in his anger, and took him away in his wrath. Thus though we call God Father, and profess our selves his children, yet in our courses and wayes we shew our selves *Terra filios*, Earth-bred and worldly minded men.

We savour and smell too much of the earth, our very breath is earthy, and our language and talke of nothing but the world and worldly things. All our labours, talk and discourse tend downwards, and earthwards. We bury our selves almost alive, and dig and delve like moles and hogs, and ants in the earth; and all for that which cannot profit us or fill us, (except it be with cares and crosses, with troubles and vexations.) We make our way through thornes, to get nothing but thornes, which pierce us through with many sorrowes; and many times like slippery and false friends, forsake us when we have most need of them; like Physicians, faile us and forsake us at the point of death; or like *Abshoms* Mule, which ran from him when he had most need of him. I dare say, many men had been more happy if they had been lesse great and rich. The greatnesse and riches of many have been their ruine. The rich travellers life and money have often been a prey to the cruell and covetous thief.

Remember therefore thy original, O Man, it is from Heaven; Let thy thoughts therefore be heavenly, thy speeches heavenly, thy conversation heavenly. In all thy earthly busineses, carry a heavenly mind, and when thy hands be upon thy worke, let thy heart be above, where thy Father is, thy Redeemer is, where thy Country, Friends, and inheritances all are: For as *Noahs* Dove (being out of the Arke) could find no rest for the soale of her foot untill she returned to the Arke againe; so the soule being come out of heaven from God, can finde no rest or content here in this troublesome world, in this sea of glasse, untill it returne to God that gave it.



*A Treatise of the New Birth: or,*

*The third Priviledge.*

Thirdly, If God be our Father, and we his children, then are we sure of paternity and fatherhood; we are sure of a Father, though departed this life; we are sure of friends, and parents though gone before us; and it may be their affections gone before them; we have a provident, and able Father in heaven, though we be here many of us forlorne and forsaken, and none cares for us; which makes Christ give that Cordiall to his Disciples, when he left them (as sheep amongst Wolves) *I go to my Father, and to your Father, &c.* And though you wander up and down on earth as pilgrims and strangers, as all your Fathers were, yet in Heaven you shall have a Father and an inheritance which cannot be taken from you.

Againe, *I go*, saith Christ, *to prepare you a place, and in my Fathers house*, (who by my merits I have made yours) *are many Mansions*: mansions à manendo, from continuing, for we have no continuing City here, but we looke for one to come: Houses I confesse we have, as Foxes have their holes, and Birds their nests, and Beasts their Dennes, quickly to be turned out of them: But in Heaven are eternall and everlasting habitations prepared for Gods children.

Here (in this strange Countrey) we have hunger, and want, and necessity enough, but in our Fathers house we shall have plenty and abundance; we shall doe well therefore (with him) having such ill usage here to resolve: *I will goe to my Father*, A blessed thing it is we have a Father to go to, *iam pater nemo, iam pius nemo*, This was Davids comfort, when Father and Mother forsook him, God tooke him up: *When my Father, &c.* Againe, *I was poor and needy, and the Lord cared for me*; And indeed this Father God forsakes none, untill he be forsaken, if he doe then; for I am sure he raines his blessings unto the mouths of them that are open to blaspheme him: Againe, *David* tells us, that when his people were hungry and thirsty, and their soules fainted in them, when being in this case, they cryed unto God in their trouble, he delivered them out of their distresse, he brought them forth into a wealthy place, set their feet in a large roome, and when they wanted bread, gave them bread enough; He rained Manna, and Quailles,



Quailes, and feathered fowles as the dust of the earth : was best to them in the worst times, and when they were bad enough to him (God knowes) murmured and complained, even when their mouthes were filled and stuffed with plenty.

And for his owne particular he tells us, that after many sensible experiments of Gods mercy and loving kindnesse, his mighty and constant protection, and providence (in his preservation) all the dayes of his life, when the hands of his people were ready to stone him, and destroy him (they knew not why) then *David* comforted himself in his God, and was delivered. And in the 23. *Psalme*, he thankfully acknowledges, that in his greatest extremity and need, and in the most barren place (the *Wildernesse*) God spread him a Table, and replenish'd it, and filled his Cup. And the children of *Israel*, Gods chosen and children, with whom he had made a covenant, when they were all at the red Sea (at the very brink of destruction) and when there was but a step between them and death, whom he had led as a Father his children by the hand, in the day time by a pillar of a cloud, and in the night by a pillar of fire, guiding him by the speciall providence; shew'd himselfe a carefull and powerfull Father indeed, who when the earth denyed them bread) rained it upon them from Heaven as dust, and feathered fowls, as I said, *as the sand of the Sea* &c. when they were not only thus miraculously supplied in their hunger, but in their thirst brake and clave the rocks, and gave them water out of the rocks as out of a River; cloathed them with garments which waxed not old, but endured without mending or wearing 40 yeares, made great and mighty Kings to give them room, and the Sea to give them way; I say againe, when they were in this great streight, and exigence beyond all hope and expectation of deliverance; before them the Sea roaring, behind them *Pharaoh* (the cruell tyrant) raging and following them with a mind bent to destroy them: on each side the Hills and Mountains inaccessible: Then I say againe, did they pray unto the Lord in their trouble, and he delivered them, &c. and they did see the goodnesse of the Lord, in their sudden and unexpected deliverance: *Necessitas humana, opportunitas divina*, mans necessity is Gods opportunity, and then doth God commonly lay to his

hand, when all other hopes and expectations of any assistance from the arms of flesh are past : Who would not honour such a Father, that honours them that honour him ? He that serveth me, him will my Father honour, who would not honour such a Father, and trust in such a God, who so undeservedly dignifies, and so mightily defends and preserves, and so carefully and indulgently provides for them ?

If then he be our Father, let us give him our honour, and if our Master, our feare ; This is that he calls for by his Prophets, and presses it strongly and powerfully. 1. By way of concession, *A Son honoureth his Father, &c.* 2. By way of exprobration or redargution : If I be a Father where, &c. as if he had said, I will be neither Father nor Master to them that will not give me honour or feare : But now this very terme of paternity and Fatherhood, and the thought of these transcendent prerogatives, 1. That he preserves us from sinne. 2. That he purchases an immortal and glorious inheritance for us in Heaven. 3. That (as a Father) he leads us through all the change and chances of this life, should the more stir us up to constant filiall and universall obedience ; At all times to serve him, who at all times and turnes (every day houre and minute) serves us, cheerfully to serve him in reverence and feare, and whose eye is on us and over us, and whose promise is richly and liberally to remunerate our short service, and imperfect obedience into our bosome. This was a spur to *Moses* faithfulnessse, he had an eye to the recompence of reward, and it is a part of the Catechisme and Creed, which *S. Paul* taught the Hebrews, to believe that God is a plentifull rewarder of them that serve him : Without this hope and faithfull assurance, a man can performe but a dull and faint obedience and service to God, therefore Christ made it a motive, not onely against distrust and carelesnesse, but to ready, diligent, and faithfull obedience : *If an earthly Father knows how to give, &c.* Thus we see the honourable relation we are invested with, in our regeneration we have God for our Father, we see our honour and priviledges, and let this serve for them, and for the first doctrine, That the state of a Christian is a new geniture and birth.

Come we now to the second, that God himself is the Author  
and

and cause of this Birth. I I. He begets us, It is the worke of God, his proper and principall, and peculiar worke; *We are his workmanship*, saith the Apostle, *created to good workes*, Gal. 2. 10.

We say in Philosophy, that *Sol & homo generant hominem*, That the Sun with the help of Man, doth generate and beget a Man: But Christ alone, (the glorious Sunne of righteousness) begets us without the help of any Lunary or sub-lunary substances: we are not able of our selves, so much as to thinke a good thought towards our regeneration, how much lesse can we performe the worke: we cannot change a haire of our heads, much lesse the frame of our hearts, or convert our selves. *Convert us O Lord*, cryes Jeremiah, *and we shall be converted, change us, and we shall be changed*: we cannot tell many times when we have grace, much lesse can we affect it: No Man living can make a living Fly, much lesse a living Soule, an immortall efface: It is God alone that formes and frames us after his own Image, which worketh in us both to will and to doe of his good pleasure. *We are begotten*, saith John, *not of Blood, nor of the will of Man, nor of the Flesh but of the Will of God*: Not in any outward impure way of the flesh, or in any carnall manner, as *Nichodemus* conceived, which is meant by Bloud and by the will of the Flesh but by the will of God: It is the worke of the Spirit in which we are meerly passive, ask againe, we worke, being wrought upon: It is God that makes us, and not we our selves. But why then saith the Apostle, by the grace of God that is begotten in you; 1 Cor. 4 15. 'Tis true, Ministers of the Gospell may be called spirituall parents, and said instrumentally to beget; as *Paul* speaks of our Sinnes, whom he begets in his bonds, so that many times the Word is full, when the Preacher is not, and runs when he cannot, *Phil. 10.* God useth sometimes to pull that dignity and honour upon the instrumentall, which workes with him, and for him. As he gives them (sometimes) his own name, and calls them Gods, and accounts the neglect and disesteem done to them, as done to him. So he sometimes gives them his Sonnes name, calls them Saviours, *Obadiah* the last, *I will raise up a Saviour* saith God, *in the last dayes*; because as *Paul* saith, *By giving diligence to*

reading, exhortation and doctrine, he saves himselfe, &c. 2 Tim. 2. 1st. And in the *Acts* you read, that God daily added unto the Church (by the Ministry of the word) such as should be saved, *Act. 4* 1st. Thus (you see that God himselfe is the Authour and cause of our new Birth, it is the proper and peculiar worke of God to beget, *voluntariè nos genuit*, of his will he begate us. And yet you may please to observe, that as this act of regeneration is attributed to God the Father, as it is in this place : So sometimes it is attributed to God the Sonne, as *Esaï. 53. 10*. Believers are called his seed, that he might see his seed, he made his soule a sacrifice for sinne : Sometimes to the Spirit of God, as in *Jo. 3. 6*. That which is borne of the flesh, is flesh, and the Winde bloweth it, so is every one that is borne of the spirit. It is God the Fathers will, he begets us of his will : Christ the Sonnes merit, *Gal. 4. 4*. When the fulniffe, &c. to redeem them that were under the Law, that we might receive the Adoption of the Sonne. God the Holy Ghosts efficacy and power, by the Spirit of Gods sanctifying and over-shadowing the Soule, the new Man is quickned and made ; sometimes it is attributed to all the three persons in Trinity together, as in that notable place, *Tit. 3. & 7*. By his mercy he saved us, by the renewing of the Holy Ghost, which he abundantly shed in our hearts through Christ Jesus.

There we have the three persons together in two verses, and here all the cause of our regeneration in one, a parallel whereunto you shall hardly finde in the whole New Testament.

But God (as I said) he is the principall author and cause; His Ministers but instrumentall : yet as his Ministers, they are and may very well be called Fathers. And this near relation should warme the hearts of Ministers with an indulgent and paternall care and affection to beare great good will towards them, and (as *Moses* is commanded) to carry them in his bosome : And as *Aaron* when he went up to pray or to sacrifice, he went up with the names of the twelve Tribes written upon his breast plate. So the Ministers of the New Testament (the Pastors of Christs Church) according to that Typ<sup>e</sup>, ought to put up in all his devotion, the prayers and supplications, the wants of his people, with his owne : As Saint Paul calls his people his Epistle written

in his heart; so shall the people be in their Pastours. As *S. Paul's hearts desire and prayer to Israel was, &c.* Indeed the New Testament is nothing else but Jesus Christs Letter, and Epistle writ from Heaven unto his Church; the mind of God expressed to Man by Christ, who sits at the right hand of the Father, making those Prayers and Petitions of ours which are imperfect in themselves, to be more perfect by his mediation. And as these instruments of Regeneration are called Fathers both in the Old Testament, (*My Father, my Father, &c.* cries *Elisba* to *Elias*, *Jehoram* to him, a wicked man, yet he had more grace than some have now, to call the Prophet his Father. (Worse names now must be digested.)

So Saint *Paul* calls them *Nurses*, or *Mothers* too, *1 Thes.* 2. 7. There he puts upon himselfe the indulgence of a Mother, as afterward the affection of a Father, *ver.* 11. shewing that as he did not occasionally forget to use the gravity of a Father in his exhortations and instructions, so other whiles he puts upon him the meeknesse, and softnesse, and tendernesse of a Mother, or of an affectionate Nurse; Mothers and Nurses having a sympathy and fellow-feeling of their Childrens estates; the Mother knowing by natural instinct when the child is sick, and diseased, when it is distempered and pained, and will accordingly apply her selfe to give it ease, and not alwayes give it its humour, nor what it cries for: So Gods Ministers should be willing to free their people from distemper and disorder, from the corruption and error of the times, feeding them with wholesome and sound doctrine, with the sincere milk of the Word, that they may grow thereby, not with fancies and humours, and their owne inventions and imaginations, (for with griefe be it spoken, we are false from the worshipping of Images, to the worshipping of Imaginations) which as it breeds sicknesse in young children to let them eat what they will, so it breeds factions, and divisions, and extreame distemperatures in States; when they are suffered to be carryed about with every wind of doctrine, and every windy doctrine, (as the Israelites by *Aarons* permission and sufferance worshipped the Calf of their owne making.)

And it teacheth the people againe, since they stand in so new

a relation to their Ministers, (as Children to Parents) to carry a filiall and dutifull affection towards their Pastours, as they carry a loving, carefull, and paternall heart and eye towards them and their good. The want of which reciprocall loving kindnesse and affection, when Father and Children, Minister and People, Master and Servant, have had a greater desire to have their humours fed, than their soules edified, have not onely caused great rents and divisions, (which with *Reubens* caused great griefe and sorrow of heart) but I dare say hath grieved the blessed and holy Spirit of God, the sole worker of our Regeneration, and by whom we are sealed unto the day of Redemption, the Spirit of God witnessing to our Spirits, that we are the sons of God, *Rom. 8.*

Thirdly, this calls upon the great Fathers of the Commonwealth, who are called Gods. (being next to him) and *Patres Patrie* the Fathers of this Country, nay of the Commonwealth and State, to see with what meat their Children, their Subjects are fed: for as I said, they are Pastours and Fathers too. *Isaiah* calls them *Nursing fathers*, and *Nursing mothers*, and prophesies that in the great Reformation, Kings should be nursing fathers, and Queens nursing mothers. That is, God would raise up the great Potentates and Princes of the earth, to provide that the people should be fed with wholesome food, that living waters should flow abundantly from the threshold of the Sanctuary, and that all people should know the Lord, from the greatest to the least.

Hence it follows necessarily, that the Supream Magistrate be seasoned with Religion, and what a sweet perfume followes such Princes, see in the examples of *Moses*, *Joshua*, *David*, *Solomon*, *Asa*, *Josiah*, *Hezekiah*, &c. and not irreligious or Popishly affected, but soundly and firmly grounded, (for which we may blesse God) that he be a sincere worshipper, and server of God, the feare of God being the beginning of wisdom, and a man being never truly intelligent, untill he be obedient. The best Plot is to save a soule. For if that be true which they say in nature is true and certaine, That what disease or infection the Nurse hath, the sucking child will partake of; and as the Parent is affected, so for the most part is the Childs inclination and dispo-

sition; Surely, and without all question it will fare so in this: If God please to give us a Magistrate which is godly and religious, (and which he promiseth to give to his people) Zealous and forward in the Duties of Christianity, a lover and maintainer of the truth. Certainly, for the most part, the people will be so affected: That way which the Master Bee flies, all the rest follow, and it is as true as old: *Regis ad exemplum*. Nothing is more effectually, or perswasive with the vulgar, than the example and president of their Governors; who, if they be godly and religious, are notable means to draw men to Religion and Godlinesse. *Confessor Papa, Confessor populus* (how true that is in the letter, let the world observe: ) But surely where the Prince or Governor is a true Protestant, all will be of his profession; *Joſuah* is an excellent example and patterne for a Ruler to walke by (and certainly his holinesse made him without compare, successfull in this life, and happy in the other) who in the midst of an Idolatrous, froward, humorous and peevish people, resolves like a pious Ruler indeed, *I and my house will serve the Lord*: walk others which way they will, I will walke this way, the way of Gods Commandements. When Religion, or (as into *Zachens*) Salvation is entred into the great house, it cannot be long out of the little ones. Having spoke something largely of our Father, let us spend a word or two about our Mother, because there is great controversie about her in the world; some repudiating her, some spitting in her face, some making her an Idoll and Puppet, some a Slut, some Nothing; I dare say most of the controversies of this late age, have beene about dressing the Bride, some would have her a painted and gaudy Puppet; a finer Religion than the Protestants, as a vaine Lady. once said, some a homely Slut, without Forme and Beauty, (as her Husband was accounted in the dayes of his flish) whereas, as God will be worshipped of all in his holy Temple, and (as *David* saith) in the beauty of holinesse: so he would have comelinesse and order, decency and beauty in his house. The spouse of Christ being indeed black, but comely; something obscured in her Beauty by the morpew of Faction, and the Sun of Affliction, and the Tan of Persecution, but amiable and lovely for all that: we are begotten (you see) and



by whom, by God the Father, and by the Word of Truth: but of whom are we begotten? I answer, As God is our Father, so the Church is the Mother of us all, *Gal. 4. 16. Of all the Children of God*, so saith Saint Paul, Jerusalem which is from above, is Free and Mother of us all: What is *Jerusalem* but the Church? For as the City was the Seate of *David*, *Psal. 122. 5.* so is the Church, the throne of Christ signified, and figured by the Kingdome of *David*, *Rev. 3. 7.* Therefore of both these God proclaimes, *here shall be my rest for ever*, *Psal. 132.* And rightly and justly, is the Church called our Mother.

First, Because her Maker is her Husband, *Esay 54.* she is the spouse of our Father betroathed to him in Faith, *Hos. 2. 19.* I will marry thee unto me in Faith and Righteousnesse, coupled together and made one, by the unity and bond of the Spirit, Love being the matrimoniall bond: I am my Beloved, and my Beloved is mine, (he feeds among the Lillies) amongst the Innocent and Faithfull, not amongst Bryars and Thorns, Hemlock or Nettles.

And secondly, Because we are children borne of her: This teacheth us to honour our Mother, and like little children, hang upon her breasts for maintenance and succour, *Esa. 66. 14.* Suck and be satisfied with the breasts of her consolation, milke out and be delighted with the abundance of her glory: It is the Church, which by the blessing of God brings forth Children unto God (by the Ministry of the word) as it is in my Text, *he begets us by the Word of truth.* And if we be her children, we must feed of that milke, the word, which still holds forth to us: *As new borne babes*, 2 *Pet. 2. 2.*

In a word, out of the Church there is no Salvation, who have not the Church for their Mother, shall not have God for their Father, was the saying of old; and good reason, for out of the Church, there are no meanes of Salvation: No word to teach, no Sacrament to confirme, no Prayer to blesse: But all these (and all other meanes) are in the wombe of the Church. It is here (and here onely) where the spirit of immortall seed begets grace, and holinesse in the heart, and so a man is new borne, 1 *Pet. 1. 23.* we are borne not of mortall, &c.

Thirdly, Having God for our Father, and the Church for



our Mother, we ought to be children of peace: For our Father is the God of peace, and our Saviour the Prince of peace, and the Gospell a Gospell of peace, and our Calling a Calling of peace &c. *ut dixi*. It was the Harlot would have the child divided, &c. you know what Church it is that delights in blood, which make themselves drunk with the blood of Saints, and with the Martyrs of Jesus.

They that are Gods children are of one minde, in one house, (and all believers are so as those primitive were, *Act. 4.* the last.) They will not fall out because they are Brethren, for we know it is a good and joyfull thing, &c. But my sheets swell to a bigger bulke than was intended, what is spoken therefore shall suffice for the proof and demonstration of the two doctrines, out of the first cause of our Regeneration.

First, That the state of a Christian is a new geniture and birch, a new formation or Creation.

Secondly, That God himselfe is the Author and cause of this Birth: He begets us, no farther have I gone, no farther dare I or will I goe, untill I see what entertainment these poore and unpolished meditations shall receive in a froward and carping age. But yet out of these two doctrines, I shall desire two things more to be observed, for use and application. 1. The Christians Dignity. 2. His Duty, and then I shall commit you to God and the Word of his Grace, the Word of Truth, which is able to build you farther, &c. *Act. 19. 32.*

First then for the Christians dignity, which is three fold, To be regenerate and born againe.

1. Dignity above men.
2. It is a dignity above the Angells.
3. It is a dignity above the Creatures; I will begin with the last.

First, It is a Dignity above the Creatures, for all the Creatures which God made have not his Image; but all that he doth beget have: he made Man Lord, and Master of all his Creatures; he made them for Man, but Man himselfe for himselfe.

Secondly, It is a Dignity above all Men, the wicked have nothing to doe with this honour, (such honour have all Gods, &c.) none else. They are the Lords portion, his peculiar people,

ple. his first fruits. *Israel is my first borne*, Jer. 2. 2. *The first fruits of my increase, Israel is holiness to the Lord.* They are his treasure, the people that he onely locketh at and after, upon whom he sets his love, his eyes are always upon them for good. *The eye of the Lord is over the righteous, and his eares are open to their prayers,* The World are his goods, the Earth is the Lords, and all that therein is, the round world, &c. But they are his treasure: and as where a mans treasure is, there his heart will be: so is Gods heart upon his treasure upon his secret ones, upon his peculiar. He writes them upon the palm of his hand, he speaks them upon his heart, they are as deare and near unto him as the Apple of his Eye; *A book of remembrance is written for them that feare the Lord*, Mal. 3. 16. God will certainly remember the services of his children, and not forget the labour of their love, nor the good they doe, *Heb. 6. 10.* Saint Peter, as you you have heard, gives the *Jewes* an eminent and transcendent Title, having honoured them with these Denominations; a chosen generation, a royall Priesthood, a holy Nation; he adds (what the Apostle here intimates) a peculiar people: *populus acquisitionis*, a peculiar people.

And two reasons may be given of this appellation:

1. They are a peculiar people, because God hath every way fashioned them for himself.

2. Because (as I told you) they are a peculiar people, or the first fruits of his creatures; let apart and consecrate for his service and worship. They are his treasure, his onely treasure, all he hath, the righteous comprehend all Gods gettings: All other men are Gods creatures, but these are the first fruits of his creatures; and as they are consecrate to him, so they often consecrate and blesse them: and (I am sure) if they be not bettered by their conversation, they are blessed by their protection.

3. Which is a bold assertion, it is a dignity above the Angels, to be the sons of God by regeneration, and to be redeemed by Christ. For,

1. The Angels fell, he lets them lie in their fall, he reserves and keeps them in chaines of darknesse till the judgement. Man fell, and God presently sends him, nay gives him (by word of mouth) a promise of a Redeemer, *That the seed of the wo-*

*man, &c.* So that God did more in our restauration, and redemption in our regeneration, than he did for the Angels of Heaven.

2. *To Which of the Angels said he, Thou art my Son, this day have I begotten thee?* He (that is, Christ) took not the seed of Angels, but the seed of Abraham. And again, He was made of the seed of David, Rom 1.3. He in no sort took the seed of Abraham, Heb. 2. Christ (to fit himself for Mans salvation) took upon him an humane body, (the nature of Man) and in this kind dignified and honoured Mans nature above the Angels. And this (I dare say) seemeth to be a greater preheminance and dignity of the children of God above the Angels. in regard there is a neerer conjunction between Christ and us, than between Christ and the Angels, (I meane in nature and person, not in place.) In place indeed the Angels are neerer unto God than Man, being in Heaven, and seeing the face of God, his glorious face; but in nature the children of God are nearer than they are; for you have it expressly said, *That Christ was made of the seed of David.*

3. Adde hereunto that he took upon him this seed in the womb of the blessed Virgin in his Incarnation, so that by his Conception and Incarnation, he was made one with us, and we with him. And why did he take our nature upon him, and not our nature onely, but the contumelies of our nature, (so base and meane that they are not to be named) why did he this, but to redeeme us that were lost, when our fall in *Adam* made us liable to eternall death, and left every mothers child of us in the merit and guilt of condemnation? *When he took upon him to deliver Man, he did not abhor the Virgins womb.*

Surely the Virgins womb was not so pure or cleane a place, but the glorious and great God might have abhorred and despised it, (but when he took upon him to deliver Man, he did not.) Blessed be his Name therefore, who was borne that we might not die, who was made the Son of Man, that we might be made the sons of God. *Ideo Filius Dei factus est homo, ut homines faceret filios Dei.*

Adde hereunto, that the Angels of Heaven desire earnestly to look into this mysterie of our Redemption, and doe attend it, 1. Pet. 1.12. it doth them good at the heart to see their places filled.

filled and supplied by men, from which the evill Angels by their Apostasie and pride fell.

Lastly, (to honour the Regenerate yet farther) the Angels are charged and commanded to attend and wait upon them, *He hath given his Angels charge over thee, &c. Psal. 91. 11.* They are not onely Fellow-servants with the Angels (as *Iohn* the Divine calls them) but they are servants to the children of God, for it is said, *They are ministring spirits, sent forth to minister to them that are heires of salvation, Heb. 1. last.*

Thus have you seen the dignity of the Regenerate, the superlative honour of the children of God in some kind above the Angels. For

1. Christ took not the seed or nature of Angels, but the seed of *Abraham* and *David*, (men subject to infirmities.)

2. He was conceived in the womb of a Virgin, and in the fullness of time made of a woman, and made under the Law, &c. So that by his blessed Incarnation he is made one with us, and we with him; he sits at the right hand of his Father glorified and blessed in our nature: *Vexit in cælum carnem nostram, &c.* He took our flesh into Heaven with him, as the pledge and token of his love and favour, and hath sent downe his Spirit unto us, as the pledge and seale of his love. Now *Gloria capitis est spei corporis*, The glory of the Head is the Members hope; and if the Head be crowned, the whole Body is honoured:

3. The glorious Angels, and them blessed Spirits in heaven, desire to look into the mysterie of our Redemption, and indeed they themselves receive some benefit by it, for they are thereby confirmed, that they cannot fall.

4. The Angels are commanded to be our Guardians and Protectours. Never had any King or Prince such Protectours as the sons of God have: For the heavenly Angels pitch their tents about them, *Psal. 34: 11.* and they have charge given them (of their Father which is in heaven) to bear them up in their hands, that they dash not their feet against a stone. Oh how fearfull should we be to offend, having such eyes over us, and such hands under us, and such glorious spirits about us! Who cannot but admire the great love and mercy of God, in the words of *David*, *Lord what is man? Psal. 8. Thou madest him little lower* (in

(in some degrees higher) than the Angels, and hath crowned him with dignity and honour: And in the words of *Iohn 3.1. Behold we love the Father, &c.*

Well, considering our transcendent and high Dignity, let us observe now some duties yet; for surely that God, that so much honours us, we ought by some duty to give him the honour due unto his name. Since he hath done so much for us, let us doe something for him, namely, give him our homage and service; for Christ will be a Jesus and Saviour to none, but to such to whom he is a Lord and King: *Magnus amoris amor*: The load-stone of Love, is Love, and *Durus est qui amorem non respondet*, He is hard-hearted, who will not returne Love for Love.

1. Then let us doe nothing to make our heavenly Father ashamed of us: *It is not for Kings O Lemuel, it is not for Kings to drinke Wine, nor Princes strong drinks, Prov. 31.2.* It becoms not Saints to be sinners, it becomes not us to call God Father, as the Jewes called Christ King, and spit in his face and revile him: You know how *Jacob* chid and reproved his Sonnes, comming from the murder of the *Sachemites*. *You have made my name to stinke, Gen. 34.* the last. *Num est hac tunica fratris vestri,* (saith *Jacob* to his Sonnes) *Is this your brothers coat?* Is it the Livery and guise of Brethren of the Sonnes of God to be hard-hearted, and cruelly minded, one towards another? When *Caesar* was stabbed in the Senat house by *Brutus* and *Cassius*, he cryes out unto *Brutus*, what wilt thou my Sonne? as if he had said, The cruelty of others I regard not, I care not for so much but for (*Brutus*) my adopted Sonne, one whom I have made my heire, for thee to lift up thy hands against me: *O hold thy hand, thou killest me without a blow.* So for *Indians* and *Pagans*, *Turkes* and *Barbarians*, and such as were heard of Christ, for such to deny and blaspheme him, and so shoote out their arrowes, oathes are bitter words (as they say the *Indians* doe at the Sun because they feel no heat of it at noone day) it is not so much: But for Christians, for professed Christians, such as call God Father, to abuse the name of their Father in cursing and swearing, and fearfull imprecations, and lyes, and perjuries, how unfit and incongruous is it to them?

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2. If we be the children of God, we will meekly beare our heavenly Fathers corrections, we will as I said, kisse his rodde and embrace his chastisements upon our knees: for if we endure chastening, and deale with us as with Sonnes, for what Sonne, &c. *Heb. 12. 7.* There is no Sonne whom the Father chastiseth not. Even the beloved Sonne (the Sonne in whom he was pleased) was *Vir dolorum* the man of sorrow, and one experienced in infirmity: *Unicum Deus habet filium sine peccato, nullum sine flagello*: God had one Sonne without sinne, but never had he Sonne without sorrow; even Christ the Sonnes of Gods love, and of his desires, *Qui peccatum non novit, Qui peccatum non facit*, He that knew no sinne, nor did no sinne, knew sorrow enough from his Cradle to his Crosse, from his Birth to his Grave, and he learnt (and taught) us obedience by those things he suffered (although he was the Sonne.) Now shall the Generall suffer, nay bleed, and shall we that fight (or at least pretend we fight) under his banner goe free? shall the head suffer, and the Members scape? No, *pudat membrum deliciis sub capite spinis coronato*, It is a shame for the members to sport and play under the head, which was crowned with Thornes. A delicate and fine member, doth not well agree with a crucified head. If then the world crowne Christ with Thornes, shall we thinke it will crowne us with Flowers? If it Crucified Christ, do we thinke it will glorifie us? No, he that is exempted from the number of them that are corrected, he is exempted from the number of Sonnes; and they are not Sonnes but Barbars, whom our heavenly Father chastiseth not: *Heb. 13.* Afflictions are sure evidences of our sanctification.

3. If God be our Father, and we his children, let us live as alwayes in Gods presence, and so living feare to offend him: we must observe this towards our naturall and civill parents, that we dare not offend before their face: No man will steale in the face of his iudge, who hath power & authority to punish him, and (fools as we are) doe dare commit sinne in the presence of our heavenly Father, commit any evill in his sight, who will certainly bring every work into judgement, &c. we dare do that in the face of Heaven, which we dare not do if a child sees us. It was a holy practice of David, *I set the Lord alwayes before*

fore my eyes, therefore I shall not fall: And it was *Asephs* holy and pious resolution, *How can I do, &c. Gen. 39.* It is (without question) a strong Bit and Bridle to restrain the most licentious and wicked man living from sinne, when he considers that he sees him that shall judge him, and that he acts and does all under his Fathers eye: *God is in this place, saith Jacob, and I was not aware of it, so God sees us, though we will not see it nor know it: Went not my heart with thee whilst thou wentest after Naaman for a bribe, saith Elisha to Gehazi, 2 Kings 5.* So goes not Gods eyes with us, whilst we goe into such and such places, and about such and such sinnes.

*Quare locum,* saith *Austin,* seek out if you can, O sinner; a place where God sees you not, and sinne and spare not. But if Gods eyes be in every place, his 7. eyes goe throughout the world. As a well-drawne picture (which seems to eye all in the room) God looks upon and beholds all the world. *Euge quid agas Deus te vidit.* Take we heed what we do for God sees us, and what need we care, if no man sees us doing any evill, when he sees us that shall Judge us.

4. If God be our Father, and we his Children, let us often pray unto our heavenly Father, fall upon our knees and aske him blessing: we expect this, and teach it our children daily to crave our blessing; shall we expect, and desire that from our children, which we will not doe to God? looke that our children should doe it daily to us, and we doe it so seldome to him. God loves to see us daily and constant suppliants, to behold us upon our knees; and if we know not how to pray as we ought, his spirit will helpe our infirmities, &c. *Rom. 8.* He that bids us take words into our mouths, puts words into our mouthes, and bids us say no more than this in faith and full assurance (or to this effect) Take away our iniquity, and receive us graciously.

But some may object, what needs words, since our heavenly Father knowes whereof we have need (as Christ saith) before we aske, what need words to God, who knowes the secrets of all hearts, and tell us by his Prophets: *Antequam clametis ego exaudiam,* Before you call or cry I will heare; and *David* did but cry, he would confesse his iniquity, and God forgave him

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his sinne, *Psal. 32.* It is true, 1. God needs no words, but we doe, to stir up our hearts and affections to God: and 2. Because he would have us take shame and confusion to our selves. 3. He hath given us our tongues as Instruments to glorifie him, and therefore God will have our glory, our tongue (as *David* calls it and often awakens it) used in our Petition and thanksgivings, our affections and desires are the more inkindled and freed by words, and Gods graces are excited by prayer. And though God knowes the heart, yet he will leave the hid Man of the heart manifested to man, for his edification and example. 4. Besides God will be glorified by the inward as well as by the outward Man, he made both, and redeemed both, and therefore will be glorified with both. By Prayer we entertain Familiarity with our heavenly Father, it is the language of the Saints, yea his Childrens Dialect, such a prevailing language it is, that it ever prevails, and is never sent empty away: what was vaine gloriously spoken by a Kings Favorite, may be truly spoken of the King of Kings, God can deny prayer nothing: It is the hand that takes any thing out of Gods treasury, it is the Key that opens Heaven, by it *Elias* opened and shut Heaven as his private chest: There is much spoken of it, that I can adde nothing but a desire to learne to be so well exercised in it, (as some as have wrote very worthily of it) onely give me leave from a Father to say thus much of it: It is, *Deo sacrificium; oranti subsidium, Diabolo flagellum.* A sacrifice to God, who stileth himselfe a God that heareth prayers, a succour to the Soule, and therefore *to thee* (saith *David*) *shall all flesh come*: It is a scourge to the D.vill, for as one well, *Gravis equidem nobis est illius tentatio, sed longe illi gravior nostri ratio*: His temptations are grievous to us, but our prayers are more grievous to him, what shall I say? If we pray unto God, he accounts it a desert, and if we praise him, a reward; he that will not give thus much (or rather thus little) to his heavenly Father, deserves nothing at all from him: For Rivers of Gods goodnesse, let us give him some drops of our thankfulnesse, and follow him with our prayers, who follows us with his blessings. This is all he requires at our hands, who receive all from him.

Lastly,



Lastly, if God be our Father, and we his children, Let us as Christ counsels us, *Mat. 6.* and God commands us, *Cast our care upon him,* (for he careth for us) and hath given his word five times in his holy Book, That *he will never faile us nor forsake us.* Which for the comfort and confidence of Gods children is so often pressed and repeated, *Whosoever trusts in God,* (saith David) *wants nothing that is good;* and he speaks it by his owne experience, *I have been young, &c.* Reade the 6. of *Matthew,* and you shall see there, how our Saviour chides and reproves the diffidence and distrust of his children, by sending them to the fowles of the aire, the grasse in the field, the sparrows upon the house top, to the ravens and lillies &c. A sparrow, nay a haire of our heads falls not to the ground without Gods providence, *Et si sis curas superflua, in quanta securitate est anima.* If God care thus much for our superfluous things, in what great security and safety are our soules! And if he feeds the young Ravens that call upon him, will he not much more feed you, O ye of little faith? Certainly he that provides meat for the fowles of the aire, will cause the fowles of the aire to provide meat for Man, before he shall starve or want. And he that clothes the lillies of the field with a far more glorious mantle than ever covered the corps of *Solomon;* shall he not much sooner cloathe you? &c. We professe that we rest upon God and trust in him for remission of sin, for the resurrection of the body, and life everlasting: Certainly (for conclusion) I shall never beleieve that those persons doe or can trust in God for these spirituall blessings, who will not trust him for a piece of bread, or lock of wooll. Cast therefore your care upon God, who hath begot you by his Word, and feed upon that Word, and let that Word feed you. *Man liveth not by bread alone &c.* *Vita vera est vita fidei.* The true life is the life of faith, and the *Just shall live by faith.* Trust in the Lord, and be doing of good, walk diligently and carefully in your callings, and you shall be fed. David spake it by experience, *I was poore and needy, &c.* Trust I say in him, commit thy selfe to him, and he will bring it to passe.

Surely if men that are evill, know how to give good gifts unto their children, (and a bad man may be a good father) shall

not the God of all comfort and consolation, the Father of Spirits, provide for us? Yes, God hath given his Word, (and good is the Word of the Lord, or the Lord will be as good as his word) (in which word let us rest and repose) *I will never faile nor forsake thee.*

Thus if we beare filiall and dutifull respects to our heavenly Father, who hath begotten us to an inheritance immortall, undefiled, and which fadeth not away, 1. By being obedient to him, 2. By doing nothing to make him ashamed of us, 3. By meekly bearing his chastisements, 4. By living in his presence, and so living in feare to offend him, 5. By daily praying unto God, for by daily praying we shall learne to love and to feare him: Lastly, by relying and depending upon him for all things necessary both for body and soule: when we shall goe hence to be no more seene, we shall goe to our Father, receive and obtaine the inheritance of sons, and be welcommed with that blessed *Venise* of Christ our Judge and elder Brother, *Come ye blessed children of my Father, inherit, &c.* Mat. 25.

*To which Kingdoms, he for his Name sake bring us, which so dearly bought us, and that Kingdoms for us, Jesus Christ the righteous. To whom with the Father and the blessed Spirit, be all honour, praise, power, might, majesty and domonion, now and for evermore.*

AMEN, AMEN.

[ Soli Deo gloria.

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